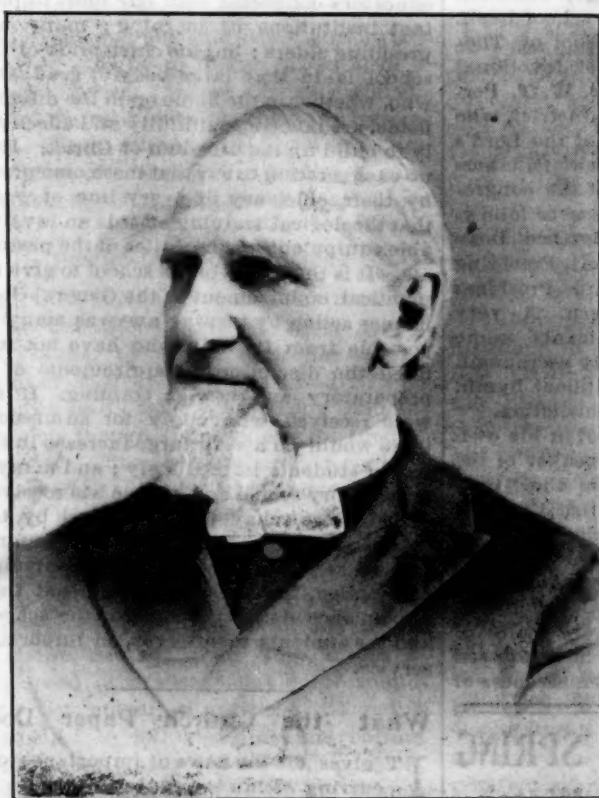


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ZION'S HERALD

Zion's Herald



PROF. SAMUEL FOSTER UPHAM, D. D., LL. D.

May 19, 1834 — October 5, 1904

YOU CAN

be as successful. One preacher with a membership of 86 and three subscribers, sent to us, within forty-eight hours after receiving our letter, the names of six new subscribers. He lived in a farming town in Maine. There is no pastor in New England who cannot do something in the present canvass. Now is the time to interest your people.

ZION'S HERALD may be had free the balance of the year for new subscribers who will pay for 1905.

GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

Matriculation Day at School of Theology

A LARGE audience, composed of students and friends of the School of Theology, gathered at the chapel, 72 Mt. Vernon St., to participate in the Matriculation Day exercises. The fame of the speaker, Rev. Camden M. Cobern, D. D., of St. James' Church, Chicago, attracted many who are outside of the school itself. Dr. Warren, Dean of the School of Theology, presided, and, after brief devotional exercises, introduced Rev. Dr. W. T. Perrin, presiding elder of Boston District, who conducted the administration of the Lord's Supper. Dr. Perrin, in a few felicitous words, prepared the minds of the congregation for the solemn exercises to follow. He then called to his assistance Dean Warren, Assistant Dean Rishell, Presiding Elders Mansfield and Leonard, President Huntington, and Dr. Cobern. A very large number of communicants came forward and received the holy sacrament. After the singing of an additional hymn, Dr. Perrin pronounced the benediction.

Dr. Warren then introduced, in his own most delightful manner, the speaker of the day, Dr. Cobern, who spoke on the "Curriculum of Christianity." Dr. Cobern's address—which appears elsewhere, as will be seen—betrayed a marvelous range of reading and the most comprehensive intellectual sympathies. Drawing his illustrations from almost every realm of learning and of practical life, he impressed upon his hearers the comprehensiveness of

religion, from which no legitimate human activity can be excluded.

Dr. Warren then called upon the assistant dean to make the announcements usual at this time. Dr. Rishell said that this was the largest entering class in the history of the school. He called attention to the fact that the period of greatest success in the work of the school has coincided with the period of the severest criticism of the work of the school, and that every outburst of criticism has been followed by an increase of the numbers in attendance. Sometimes the increase has gone by leaps and bounds.

In connection with the Matriculation Day exercises there was also held the usual reception of the faculty to the new students in the reception-room of the hall at No. 72 Mt. Vernon St. The receiving line consisted of the faculty, Bishop Mallett, and other trustees and ladies. The opportunity for becoming acquainted was so well employed that by unanimous consent it was regarded as one of the most enjoyable in the whole series of such receptions.

The school opens with a profound sense of its obligations to the church and to Christ, the Head of the Church. Its graduates are scattered over the face of the whole earth. Several of them are among the most prominent of the Bishops; many others are educators connected with our most important institutions of learning; many are presiding elders; but the chief pride of the school is in that large body of graduates who, whether in the home or in the mission fields, are laboring faithfully and effectively to build up the kingdom of Christ. It is no exaggeration to say that these men prove by their efficiency in every line of work that theological training affords an invaluable equipment for the duties of the pastorate. It is the policy of the school to give its practical endorsement to the General Conference action by turning away as many as possible from its halls who have not fulfilled the disciplinary requirements of a preparatory and college training. If all were received who apply for admission, there would be a very large increase in the list of students immediately; and many a preparatory school and college has received students who have been advised by the School of Theology authorities to conform to the disciplinary provisions. In pursuing this policy, the authorities feel that they are at once doing the church, the school, and the students themselves, an important service.

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IT gives all the news of importance occurring within the church.

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It gives the history of the world, transactions and events, for every day in the year, in condensed form. That page alone is worth many times the cost of the paper, especially to busy people, who like their news boiled down.

In short, it is indispensable to the church

member who is loyal and aggressive, and to the wide-awake, intelligent, progressive Christian. — *Evangelical Messenger*.

Promising Sport — Plenty of Deer and Moose from Maine during 1904

October!—and the opening bang of the hunter's rifle has reverberated through the pine forests of Maine. Sportsmen have already located at their favorite camps—some are eager to make an early bag, others are *en route*, and still others are preparing for a visit a week or two hence. However, there is room for them all, and no danger of overcrowding Maine's vast hunting land. Deer are plentiful, and, judging from reports of summer campers, more so this year than for several previous seasons. Moose have not yet migrated from Maine; in fact, the tendency in the past two years has been for the moose to move southward, and the old haunts, for years forsaken, are again becoming the feeding grounds of these giant creatures. A big bull, a cow and a calf, comprising the whole family, were seen a short while ago carelessly wandering only a few miles north of Bangor.

The railroad now will transport the traveler in a few hours to the edge of the huge timber lands, where herds of deer abide; and it is not at all uncommon, within hearing distance of a railroad station, to find these timid animals. The interior of the forest is reached by a delightful ride over country roads in an old buckboard, inhaling *en route* the pine and spruce-laden atmosphere of this health-giving region.

The moose hunter must necessarily expect that these animals, however plentiful, are naturally of a retiring disposition, and are not to be found awaiting the sportsman at the station. A tramp, perhaps, of a few miles, and then it behooves the hunter to exercise all his skill and cunning, for he is then in the domains of the lord of the Maine forests.

In mentioning in a general way the various portions of Maine's territory, starting at Bemis as an egress, one can enter the famous Rangeley and Dead River regions—the Dead River separating them. Here both deer and moose are found, while foxes and game birds are particularly plentiful. Proceeding in the comfortable Pullman cars from Boston, one can go through to Greenville, from where departure may be made for the great surrounding section. Following from the northerly end of Moosehead the west branch of the Penobscot, the entire territory is infested with deer and moose. It becomes the herding ground for the moose in their wandering from Canada. Mt. Katahdin, reached by water or land, is a delightful camping ground. The mountain is 5,000 feet high, and in its thick forests moose seek refuge. From here, by canoes, it is possible to journey to the main line of the Bangor & Aroostook Railroad, the heralded territory. From the stations of this road alone, last year over 3,786 deer and 232 moose were shipped in the open season. Here one often encounters bears, wild cats, loupcevlars, and woodcock and partridge are found in abundance. Mt. Katahdin is easily reached from here by means of Norcross and Stacyville.

The newest section of Maine's sporting grounds is that portion reached by the Washington County Railroad. It is a dense wilderness of vast size, and as yet never penetrated except by lumbermen and straggling sportsmen.

In portions of New Hampshire and Vermont good sport may be secured, and some sportsmen prefer the wild tracts of New Brunswick and Nova Scotia.

In order to get a detailed description of the hunting region, send a two-cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for their illustrated booklet, "Fishing and Hunting." Accompanying will be mailed a booklet of the condensed Fish and Game Laws of all Northern New England and Canada.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Postmaster General H. C. Payne Dead

HENRY C. PAYNE, Postmaster General of the United States, a member of the Republican National Committee, and a stalwart of that party, with whose history he had been identified for many years, died at Washington, D. C., Oct. 4. He was a native of Massachusetts, having been born in the little town of Ashfield, and was educated at the academy of Shelburne Falls. He moved to Wisconsin when twenty years old, and lived there for the larger part of his life. He became prominently identified with business affairs in Milwaukee, and was appointed postmaster of that city in 1867 by President Grant. He was a prominent personage at national conventions. Next to the late Senator Hanna he was the most commanding figure in the two campaigns against Bryan, and his name was associated with all the hard-fought battles in the Middle West during the last quarter of a century. Although an invalid for years, he performed a great amount of executive work. On becoming a member of the Cabinet as Postmaster-General, he entered upon troublous times, and, while an honest man himself, was unfortunate in seemingly being unable to cope with the scandals, which demanded a thorough and unpartisan examination and exposure. His malady may have somewhat dulled his perceptions in his later years, and certainly that is a charitable explanation for his want of success in handling the situation that developed in the Post Office Department. His death in his 61st year was undoubtedly hastened by his distressing experiences in that Department.

Rubber and Its Substitutes

THE decline in the production of india rubber is becoming a matter of considerable economic importance, as rubber is constantly being required to a greater extent in the arts. In many cases the decline is due to wasteful and short-sighted methods of obtaining the sap, and in certain countries the industry has been put under government supervision. In various British colonies experimental

culture is being attempted to ascertain whether rubber-raising can become a permanent agricultural industry. In Trinidad, Castillon and Fontunaria rubber trees are now being grown which yield a marketable product, and in the Egyptian Soudan a fine opportunity for rubber culture is presented. In the Malay Straits Settlements the Para rubber tree (*Hevea Braziliensis*) has been acclimatized and is cultivated. The seeds of this tree yield a light-yellow oil which is worth about \$100 a ton. Brazil, Peru and Bolivia continue to furnish more than half of the world's supply of rubber, and in those countries also improved methods of culture have been introduced. In connection with vegetable rubber two mineral hydrocarbons — gilsonite and elaterite — are employed, and they may be so treated as to form a mineral rubber, which, it is claimed, unites perfectly with that obtained from trees. Both gilsonite and elaterite are insulators of electricity, and have a considerable application in the trades.

Profile-Drawing Machine

A CONTINUOUS sounding machine has been patented by a young Marylander by which a profile can be made of a river bottom without heaving the lead, which is a crude and incomplete though time-honored method of procedure. The device referred to consists of a graduated rod about thirty feet in length, running freely up and down and adjusted to the side of a launch or other boat. This rod is approximately perpendicular to the water, and at the bottom terminates in a wheel of sufficient weight to insure contact with the bottom at any speed otherwise suitable for sounding. By proper adjustment the rod is compelled to roll along on the bottom while maintaining its vertical position, and is extremely sensitive to any change whatever in the profile of the bottom of the river at the point of the boat's passage.

Electric Light as a Crime Preventive

IT is remarked in Holy Writ that the evil-doer does not come to the light lest his deeds should be reprov'd — an observation that is constantly being verified in the daily experience of the world. It is now seriously proposed by Police Commissioner McAdoo of New York that cities should double their electric light equipment in order to furnish greater safety for the pedestrian public, and to rid their precincts of low resorts. He is of the opinion that nothing would more thoroughly rid a city such as New York of bad characters, or more quickly clean up certain streets, than would light. The light remedy, he claims, cannot be

equaled for efficiency and cheapness. The ratio of less light, more crime, and of more light, less crime, would seem to hold very generally. *Electricity* remarks editorially that the enclosed arc light has played a very important part in this connection. The older types of lamps could be blown out, and their mechanism was frequently defective, but the lamps of the enclosed style defy the weather and protect the city about as much as do the police. Arc lights are cheaper than police officers, and a brightly-lit city is the greatest known offset to criminality in any stage or form.

New Ireland in Ireland

THE chief characteristic of Irish life for many generations has been unrest, but during the past twelve years this discontent has entered on a new phase. A new Ireland is forming in Ireland. The Irish are withdrawing their envious gaze from distant portions of the earth, and are now becoming more introspective and self-reliant. This process of inner reformation, which might be called an Irelandizing of Ireland, took its origin in part from the downfall of Parnell and the resultant breaking up of the people into warring factions; but in its development the Gaelic League, which teaches that the use of the Irish language and the pursuit of Irish ideals are essential to a national life, has had an active part. The League was never morally stronger nor more influential than it is at present, outdistancing in these respects all other national leagues. The League has arrested the decay of the Gaelic language, 3,000 national schools having been led through its efforts to teach that tongue to 95,000 pupils, besides instruction in Gaelic that is being given to 100,000 scholars in various other institutions. The corporation of Dublin will not employ any official ignorant of Gaelic, while the big commercial concerns are finding it to their advantage to keep Irish-speaking employees. The railways and banks also require a knowledge of the language from all clerks. Contemporaneously with this revival of Gaelic has gone an industrial revival, the people being encouraged by the reformers to practice mutual self-help by patronizing home-products, discouraging emigration, and inculcating sobriety. Irish tradesmen are coming to see that they must keep goods manufactured in the country, for the new Irishman will not buy English clothing, wear boots from Massachusetts, write with ink from Germany, nor subscribe for stained windows from Munich. The result has been that most of the manufactories of Ireland were immediately stimulated to a high degree, some of them trebling their previous product, while new manufactures were

started. The various land acts of recent years have also prepared the way for agricultural development, and scientific farming is rapidly taking the place of the slipshod methods of former years.

Bartholdi, the Sculptor, Dead

THE distinguished French sculptor, Frederick Auguste Bartholdi, died, Oct. 4. He was born at Colmar, France, in 1834. The young Bartholdi studied painting under Ary Scheffer, but first attracted notice at the Paris Salon as a sculptor. He early found his career in the production of statuary of the monumental sort. He was a veteran of the Franco-Prussian war, and executed several monuments in commemoration of the heroism of the French soldiers. Bartholdi was not an artist of the first rank, but he had great ideas, that appealed powerfully to the popular imagination. He worked to a large scale, he had a fine enthusiasm for liberty, and his great monumental figure of "Liberty Enlightening the World," which was brought over the Atlantic on a Government vessel and was set up on Bedloe's Island, New York harbor, in 1886, was conceived as a symbol of the great Republic at whose gateway it stands. It was also a monument of international brotherhood, and was, perhaps, the most famous of his works. The artistic ideals to which Bartholdi was fervently devoted rendered him a most interesting figure in a generally commercial age, and Americans will remember him with kind regard — for he loved America only less than he loved France.

Prolongation of the Far Eastern War

THE situation in the Far East is developing slowly, since the great battle of Liao-Yang, and both parties to the struggle foresee an extended series of campaigns before peace terms can be discussed. Count Okuma, chief of the Progressive party in Japan, has warned the financiers of his nation that the war will be long and costly, and that the end is too far distant to be predicted. He estimates that \$1,000,000,000 will have to be spent by the end of 1905, and that \$250,000,000 must be borrowed. He declares that Russia is honeycombed with corruption, and that the cost of the war to her in the first two years may be as much as \$2,000,000,000. Count Okuma expressed the fullest confidence in the ultimate victory of Japanese arms. Replying to Count Okuma's statements the *Novoe Vremya* of St. Petersburg asserts that the idea of a possible compromise with Japan has been abandoned, and that the war must be prosecuted in such a way that there can be no possibility of Japan's renewing the struggle. It affirms that the Japanese must once for all be driven out of the Asiatic Continent. The Japanese are gradually closing in on the fortress of Port Arthur, and are very anxious to capture the place on the Mikado's birthday, Nov. 3. The garrison is now stated to number only 10,000 effective troops. It is believed that a flanking movement has been made in the direction of Mukden. The Japanese are reported to be rushing great quantities of supplies to Field Marshal Oyama's forces, although it is not

yet clear that the Japanese intend to advance much beyond Liao-Yang. It is rumored that Russia is preparing to move southward from Hongchin into Korea. The Japanese General Hasegawa has been ordered to Korea to disband the Korean army or to bring it under Japanese control. It is probable that in this connection an effort will be made to expel the roving Cossacks from Korea.

Japanese Finances

FIGURES just published for the year ending Aug. 31, 1904, show that Japanese finance is in a very satisfactory condition. Note issues have not increased greatly during the past year; coined money shows a decrease of only 8,000,000 yen; while the specie reserve has increased by 2,000,000 yen. Foreign trade exhibits an increase of 20,000,000 yen for the first eight months of the year. The rice crop is estimated at 110,000,000 yen, which is above the figure for normal years. Barley, silk, and wheat promise an excellent yield. Of the expenditure on the war, seventy per cent. remains in the country. The conditions taken altogether indicate that Japan will have no difficulty in continuing the war through 1905.

Conservative Program in England

PREMIER BALFOUR opened the autumn campaign at Edinburgh, Scotland, Oct. 4, as the guest of the Conservative Club. He affirmed his desire to be explicit on one or two essential points. Referring to the fact that the leader of the Irish party has given wide currency in America to the view that in the next Parliament the Irish members will hold the balance of power, Mr. Balfour declared that, so far as the Unionists are concerned, no such bargaining will take place — for the Unionists are "not for sale." Mr. Balfour said that he had nothing to alter in what has come to be known as his Sheffield fiscal policy. He asserted that he is not a protectionist. Protectionism is not a policy that he recommends directly or indirectly, either to his colleagues or to his country, and he did not think, he said, that he could remain the leader of his party if a policy of protectionism were adopted. Whether Mr. Chamberlain's estimate of colonial opinion be right or wrong, Mr. Balfour declares that he entirely agrees with Mr. Chamberlain that a point has been reached where "the only way out" is to have a free conference with the self governing colonies and with India. Mr. Balfour strongly recommends that course to the Unionist party, and is of the belief that such a conference might do great good.

Hard Times in Great Britain

IN an auditorium especially erected to accommodate large crowds in the outskirts of Luton, Bedfordshire, Joseph Chamberlain, on Oct. 5, addressed an audience which taxed the seating capacity of the building to the utmost, with reference to his fiscal policy. After paying a tribute to the late Sir William Vernon-Harcourt, Mr. Chamberlain declared that the fiscal proposition is not a party question, but affects every vital interest of Great Britain. He dwelt on the agri-

cultural situation, and painted a gloomy picture of present conditions, predicting that harder times are yet to come. Agriculture has been crippled, and land values in England have shrunk by hundreds of millions. The capital of farmers, he estimated, has fallen \$1,000,000,000. There are a million fewer laborers in England now than there were in 1851, while the people of America, Germany, and other foreign countries are prosperous and surpassing Great Britain in every line of trade and business. Mr. Chamberlain argued that to deny existing conditions is impossible, and to ignore them would be criminal. Mr. Chamberlain declares that he does not want the protection of fifty years ago, but does want to make foreigners pay toll on shipments to the British market where they compete with British workmen. He takes the pessimistic view that unless Great Britain and her colonies work together, there is nothing in sight for Britons except the disintegration of the empire.

Another Arctic Failure

THE second attempt to reach the Ziegler Arctic exploring vessel, "America," by the "Frithjof" has failed. After leaving Vardo, Norway, Aug. 6, the "Frithjof" first encountered tremendous gales, and, after reaching almost to 79 degrees north latitude, was driven back by drift ice. After endeavoring to find another passage, the vessel was obliged to give up the struggle against adverse conditions, as the ice was then forming of a thickness of seven inches in twenty-four hours. The next relief expedition is expected to leave in June, 1905.

Work of General Education Board

ALTHOUGH the General Education Board, which was chartered by Congress in January, 1903, has been actually at work only about a year and a half, it has already accomplished much that is substantial and beneficial in the educational line. The work of the Board began with visits to schools of all types in the different States, particularly in the South. Thorough studies were made of special schools, and all the reports and statistics have been tabulated and filed in the office of the Board. Conferences of county superintendents were held in seven States, which gave the representatives of the Board an acquaintance with local officials and with the drift of public opinion, without which its investigations would have been impracticable. Aid has been given to summer schools, normal schools, model county schools, and industrial and domestic science departments. In the fall of 1903 the Board began a series of more or less conclusive studies of educational conditions in the Southern States, wherein details and criticisms are subordinated in a general study, with suggestions as to the best methods of co-operating with local forces. Another feature of the work is the making of school maps, representing the location, color and grade of the schools in each State above the elementary system. There are also on file comparative synopses of State school laws and of college curricula. The results of the investigations carried on by the Board are at the service of all desiring information.

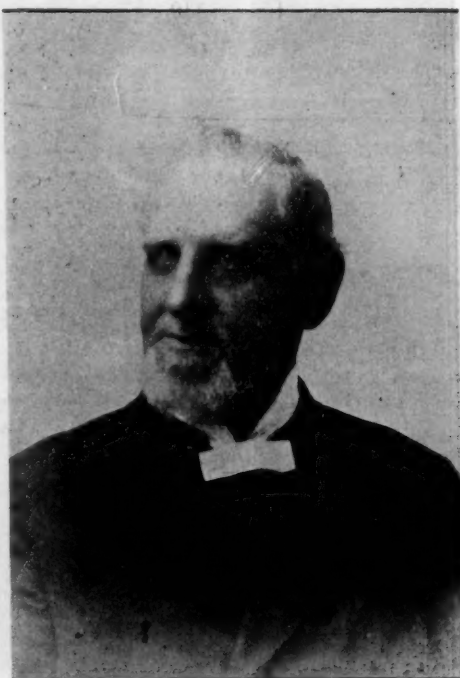
DR. UPHAM CROWNED

It is with a very sad heart that we take our pen to attempt the impossible task of expressing the deep sense of loss which will be felt by our whole church, and by New England in particular, as they hear of the departure, from his home in Madison, N. J., October 5, after three months' illness (of which our readers have been advised), of the greatly-beloved Rev. Samuel F. Upham, D. D., senior professor of Drew Theological Seminary. He seemed so well and so happy at the last session of the New England Conference, when he responded, with characteristic vivaciousness, to the call made for him after his election to the General Conference for the fifth time, that we find it very difficult to realize that, in so short a time, his great heart is stilled and his voice will be heard no more among men. It seems as though he should have lived ten or twenty years longer. His distinguished father, Rev. Frederick Upham, passed on in 1891, at the age of 91, completing full seventy years in the ministry; and we had hoped that something of this same longevity might have attended the still more distinguished son. But it was not to be. He knew not how to spare himself. He responded freely to every call, putting aside all sense of weariness, scarce able to deny any appeal for his help or to refuse any invitation to preach the Gospel. He went to small places as readily as to large, glad to be of service anywhere in the Master's vineyard. It was his rare, rich brotherliness and readiness to oblige that bound so many hearts most firmly to him. He was a right royal friend (a good fellow in the best sense of that term) to great multitudes, a comrade and companion whose conversation left nothing to be desired, a highly-prized addition to any social circle. Few could excel him in the quick play of wit, the easy flow of timely anecdote, and the instructive interchange of pleasant information. He easily gathered around him, wherever he appeared, a band of kindred spirits who counted it a high privilege to hold intercourse with him.

The pulpit was pre-eminently his throne. When at his best — and he was never far below it, unusually uniform in the excellence of his discourse — he had very few superiors, as a preacher, in the entire church. For twoscore years he has trodden the platform a king, at camp-meetings, church dedications, college commencements, and other special occasions in all parts of the country. His oratory had nothing strained, or artificial, or meretricious, about it — nothing affected, or in any degree unnatural. He spoke right on, with clear-cut sentences, suitable diction, fervid feeling, and an aim for results. He was a master of assemblies. His voice was rich and strong, his gesture free, and his whole bearing that of one charged with a message of infinite importance. There have been few better models for young ministers than Dr. Upham. He preached a whole Gospel. The fundamentals were always emphasized. He was never happier than when declaring, with mighty force, the mighty truths of revelation wrapped up in man's need and the Divine provisions for meeting

that need. The atonement was one of his favorite themes. How he loved Christ and His church, especially the Methodist branch of it! While there was nothing narrow or bigoted in his make-up, from his ancestry and early training, as well as from his constitutional traits, Methodism, the Methodist Episcopal Church, appealed to him very strongly as the best form of Christianity, the one most adapted to do the work of the Lord at the present day; and he gave it an unstinted allegiance. Few were better acquainted with its history or could more effectively set forth the stories of its early triumphs. It was a treat indeed to hear him when he got well launched into this favorite theme and thoroughly warmed up in earnest admiration for the victories of the saddle-bag itinerants.

As a pastor Dr. Upham achieved conspicuous success in the leading charges of



A FAVORITE PHOTOGRAPH OF DR. SAMUEL F. UPHAM

this section. He was born, May 19, 1834, in Duxbury, Mass., the very centre of the old colony, hard by ancient Plymouth, his father being stationed there at the time. He was graduated, with distinction, from Wesleyan University, in the class of 1856, Dr. Charles H. Payne being one of his classmates, and Bishops Warren, Foss, Ninde, and Mallalieu, as well as President Warren, being students with him during his course. He immediately joined the Providence (now New England Southern) Conference, and, in the eight years during which he remained there, was stationed at Taunton, Pawtucket, New Bedford, and Bristol. In 1864 he was transferred to the New England Conference, and for seventeen years received appointments in Lowell, Boston, Lynn, and Springfield. Trinity, Springfield; Common St., Lynn; St. Paul's, Lowell; and Hanover St., Winthrop St., and Temple St., Boston, were the places greatly favored and distinctly built up by his ministrations. Could we summon the elderly members of these six churches, their testimony would be loud and deep as to the solid character of the service he rendered them and the abiding benefits conveyed. He remained in each

case the full term allowed, except that his stay at Temple St. was cut a little short by his election, in 1880, to the chair of practical theology in Drew Theological Seminary, Madison, N. J. There for the last twenty-four years he has given to the successive classes of young men who have passed under his care the ripe results of his extended experience and his wide erudition. Who can rightly measure his influence upon the church from this important post during this long period? Who can chronicle the effect of his burning words upon the susceptible hearts of the many hundreds of youth whom he has taught how to preach? A large debt of gratitude is due him from the church in general for the great service he has rendered, as well as from these students in particular. Doubtless many of them will hasten to rise up and call him blessed, giving their reminiscences of the class-room and voicing their special indebtedness. A little foretaste of this was seen in the heartfelt tributes paid him at Madison, last May, on the occasion of the 70th anniversary of his birth, which happily he was spared to spend with his loved ones.

We will not attempt a complete list of the honorary and laborious positions which he has held, all of them filled with high credit. For a long series of years — over thirty, we believe — he has been one of the trustees of his Alma Mater, to which he was very strongly attached. He has been since 1882 one of the managers of the Missionary Society, and for a good while a constant member of the General Missionary Committee. His interest in missions was a genuine one, and his work in behalf of the cause was unsparing. He was a delegate to the General Conferences of 1880, 1888, 1896, 1900, and 1904, and on three other occasions was chosen as one of the reserves. In the last three General Conferences he was chairman of the important standing committee on the Itinerancy, and all who were at Chicago will certainly remember his masterly speech in behalf of the removal of the time limit, which had not a little to do with securing the overwhelming vote by which that measure was carried. At several of these Conferences he received a very considerable vote for the episcopacy, and it is the settled opinion of very many that the Methodist Episcopal Church did itself, as well as him, a wrong by failing to elect him to this office. His last great service to the church was that so faithfully and effectively performed as chairman of the Hymnal Commission during the past quadrennium.

His home life — in the various parsonages, at Madison, and at Cottage City, where for many years his summers have been spent — was very beautiful, as those who have been privileged with access to it will readily bear witness. Death entered it twice in the removal of infant sons, and something less than five years ago he was very sorely bereaved in the loss of his first-born, the brilliant Frederick Norman Upham, who had been but thirteen years in the ministry. His devoted wife, after forty-seven years of wedded bliss, and his two sons — Rev. Frank B. Upham, of Bridgeport, Conn., and Rev. Walter H.

Upham, of Orleans, Mass. — survive him. We tender to them our sincerest sympathy. While their grief is great, their consolations are surely manifold. For the departed husband and father rounded out a really noble life of threescore years and ten, and came to the grave full of years and honors, widely mourned, greatly regretted, and certain of eternal glory. What more could mortal ask? Be it ours to live as worthily and win as bright a crown!

VISIT OF THE ARCHBISHOP OF CANTERBURY

THERE are several reasons why the presence of the Archbishop of Canterbury in this country and in the Dominion during the past month has been recognized as an extraordinary event. It is, for instance, the first occurrence of the kind in the history of this country; no other dignitary of this rank has ever come to these shores from England. That phase of the visit alone would make it noteworthy. Then the distinguished rank of our illustrious guest, who has been welcomed in a half-dozen of our great cities, as well as in Canada, with popular outpourings, pompous processions, banquets, and religious ceremonies and services, must be kept in mind. In the order of precedence in Great Britain, in public functions, court and parliamentary circles, the Archbishop of Canterbury takes rank next to the Sovereign and the royal family. After him comes the highest representative of the House of Lords, the speaker of that body, Lord Halsbury, who is also Lord High Chancellor of England, and then the Archbishop of York; after these supreme dignitaries come about fifty other ranks and orders. The station which Dr. Davidson, therefore, occupies, next to the throne, puts him into most intimate relations with the King, with the cabinet, and with the leading statesmen and other dignitaries of the land, and at the same time is a distinctive recognition of the authority, the claims, and the relative influence and station which the Established Church has held for centuries in Great Britain.

In addition, we may well keep in mind the fact that this illustrious man is individually worthy of the exalted post which was first held by Augustine, the valiant saint and missionary, A. D. 597, and since then till our own day has been filled in succession by nearly a hundred prelates, among whom the names of Anselm, the first great philosopher and theologian of the mediæval schoolmen; Stephen Langton, a bulwark of English patriotism and freedom; Thomas Cranmer, pioneer of the Reformation and martyr; Matthew Parker, under whose primacy the Thirty-nine Articles were organized and adopted and the "Bishops' Bible," forerunner of the King James Version, was translated; and John Tillotson, scholar and preacher; to say nothing of the remarkable men who in the past forty years have filled the office, can never be forgotten. It may be said without question that in this distinguished succession he is worthy of the place to which he has by a singularly happy series of providences ascended.

Randall Thomas Davidson, as his name and his physiognomy may suggest, has good Scotch blood in him, and was born in Edinburgh. He was educated in Trinity College, Oxford, and after graduation spent three years in Kent as a country curate, making good use of his leisure time. In 1877 came the incident in his career which began to shape him for his final destiny — his appointment as chaplain and private

secretary to Archbishop Tait, of Canterbury. This office made him growingly familiar, in the most intimate way, with the men and measures of the Anglican communion as a whole, and moreover it brought about within a year or two after his appointment his happy marriage with Miss Edith Tait, the second daughter of the Archbishop, a woman who has ever since the bridal day proved herself singularly fitted for the varied experiences and emergencies through which she and her husband have since gone. Dr. Davidson retained this office for a year or two during the opening part of the episcopal reign of Dr. Tait's successor, Dr. Benson, and about that time became known in a very cordial and friendly way to Queen Victoria, who appointed him to the office of Dean of

that no man in the whole United Kingdom was better fitted by his studies, training, character and experience for the duties which are to be performed by the Archbishop of Canterbury than was Bishop Davidson when he naturally and legitimately came to his rightful place at the head of the Anglican communion. His exact and intimate knowledge of the administration of ecclesiastical affairs, his long friendship with the royal household, his affection for the Queen and for King Edward, his exquisite tact, his genuine religious devotion, his decade of skillful work in the capacity of Bishop in two difficult fields, his high literary attainments, his breadth and catholicity of view, and his fraternal spirit — these are qualities which indicated him in advance of his

appointment as the one of all others for the place. His public addresses, his gracious courtesy, and his large manhood have been in evidence since his appointment as proof of the wisdom shown by the authorities in selecting him for the high office which he so ably fills.

In formal written address in Great Britain he is styled, "The Most Rev. His Grace the Lord Archbishop of Canterbury." His official signature is made up of his first name and the Latin abbreviation of Canterbury — "Randall Cantuar." He is fifty-six years of age, an executive of great keenness and force, full of optimism, and in his love and generous interest for good things not confined to the great communion to which he belongs, nor to the Episcopal churches which are akin to it.

The unusually crowded condition of our columns allows only very brief excerpts from addresses which show how fully alive to the issues and currents of life today is this really remarkable man. Addressing a body of students, he said:

"That man would indeed be dull of pulse and poor in feeling who could stand face to face with such an assemblage as there is now before me and not be moved thereby and by the thoughts that spring from such a scene. We stand at the dawn of the brightest century the world

has ever seen. You who are before me will fill the places of the great persons of today when they have gone. We are on the eve of great scientific discoveries. I know we are. New doors are to be opened and we are to harness new forces for human good as marvelous to us as would be the achievements of this modern time to our grandfathers. The men and the women who are to do these things are here before me today. We are standing at the gateway of great opportunities for humanity and for knowledge, and I am sure that you, the younger generation, members of this great University, will be in the vanguard when these discoveries are made, and that it is you who will distribute their benefits to mankind."

Addressing the Triennial Convention in this city, he said:

"The temptation is common to ecclesiastics, lay and clerical, in every clime and in every century, to give 'means' rather than 'ends'



THE ARCHBISHOP OF CANTERBURY

Windsor, and made him one of her domestic chaplains. For twenty years no clergyman of the Church of England was on more intimate terms with Her Majesty, and none had a better opportunity to afford to her words of comfort and help out of God's Word, or to serve as her religious guide and counselor, than this honored and trusted man. In 1891 he became Bishop of Rochester; in 1895 he was transferred and promoted to be Bishop of Winchester; and on January 1, 1903, he ascended the archiepiscopal throne of Canterbury. And now he occupies Lambeth Palace, on the Thames, in southeast London, where he served his apprenticeship as private secretary, where his courtship was carried on, and where the early years of his married life were passed.

We are warranted in saying, we believe,

the main place in our thoughts — the temptation to lose the true proportion between large matters and small, the temptation to take a petty view of what life's issues really are."

He thus specifically reveals the danger-line in society in these warning words:

"It would be vain to ignore the warning voices which tell us, on either side of the sea, of a certain decadence in the definitely religious life of the ordinary home — a falling off, that is, in the very force which gave its distinctive inspiration and its distinctive power to so much of our grandsires' life. I think that to be true — and, in spite of all explanatory qualifications, nobody will, I think, say it is wholly false — it surely behooves every gathering of churchmen to consider well what they can do to safeguard the men and women and, above all, the children of America and of England from a peril whose gravity it is impossible to overestimate, because it affects the very foundation of our Christian life."

And on that great occasion when he addressed the people at a reception extended to him in Faneuil Hall, he said:

"A man's private life may be in domestic affairs absolutely moral; in his business life there may be a little less of that morality in its stiffer sense; in his civic and political life it may become a mere conventionality, and in his thought about international relations may practically disappear altogether. What we, who are banded together on either side of the ocean to support the ideas which we think to be characteristic of our peoples, seek to do, is surely this — to lay stress upon the illimitable range of those responsibilities and of that trust, and to show how these influences are as true in the civic, the business, or the political, say, or the international life, as they can be in the personal life of which we are rightly proud and thankful to God.

"This is what we mean by English citizenship, whether that citizenship is exercised under a monarchy or under a republic. The outward forms mean comparatively little if the thing rings true."

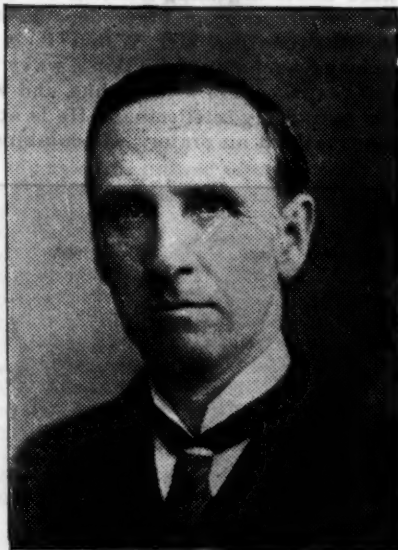
John Morley in America

JOHN MORLEY, the biographer of Gladstone, and, now that Gladstone is gone, the leading "plain citizen" of England, has been persuaded to come to this country by Andrew Carnegie, his devoted friend, who presented to him the great library of Lord Acton, which Mr. Morley in turn gave to the University of Cambridge. John Morley is a man of profound scholarship, rare intellectual gifts, brilliant literary achievements, and great distinction in the political sphere. He can hardly be called a popular man, for he is in temperament somewhat austere and seemingly unsympathetic; but those who know him best declare that he is a genial host and a delightful companion, and possessed of a rich and well-cultivated imagination. He has no amusements, but intensely enjoys music. He is happiest when he can slip off from the House of Commons or the platform to take long walks across country, or to enjoy a favorite book in some corner of his cozy library. It is difficult to say what his religious views are — or are not. He would probably deny the harsh epithet "atheist," and might more truly be termed an agnostic — an expression that is nebulous enough to enshroud a great deal of religious hesitancy. But Mr. Morley is a morally earnest man, and so thoroughly an exponent of justice as to earn the title, "Honest John," by which he is known in the House of Commons. He is a man of reverential spirit, disinclined to play the part of the reckless iconoclast.

Mr. Morley has always been very much interested in American politics, and counts himself happy in arriving in this country in time to witness the closing scenes of a Presidential election. Educational and in-

dustrial matters will engage much of his attention, and he will probably take pains to examine into the causes lying back of the vast economic development of the United States. Mr. Morley, who is the biographer of Cobden, is one of the leading apostles of free trade, and it is hardly likely that he will suffer himself to be converted to protectionism while here. To many his chief distinction will lie in the fact that he was so greatly beloved and admired by Gladstone, and that he was selected by him to write his biography, to which he devoted much time, producing a really monumental work. That he should enter so sympathetically into Gladstone's religious life, and so delicately and justly present it, perhaps best interprets his own inner spirit.

The American public will be given a few



JOHN MORLEY

opportunities to hear this distinguished Englishman, who is even greater as a platform speaker than as a Parliamentary debater, for he will deliver addresses in Pittsburg and other places.

Pathos of the "Bread Line"

LOUIS FLEISCHMANN, who died recently, was the proprietor of the famous "Vienna Bakery" in New York, on Broadway near Grace Church, and the originator of the so-called "bread line," or system by which any hungry man at or near midnight may receive at the bakery door (on a side street) at least a half loaf of bread, and sometimes a cup of coffee besides, free of charge. The sight of three or four hundred forlorn specimens of humanity, many of them giving evidence of having seen better days, standing in a row along the curb on Broadway for an hour or more previous to the giving of the signal to march by the bakery door, is one which, once seen, lives long in the memory. Conversation with the brisk but not unkindly German in immediate charge of the distribution elicits the fact that some of the men in the line will not appear for a long interval, and then — after a year or so has gone by — will suddenly turn up, having experienced some reverse in fortune. Others who are ready to work and have been working, cannot at once obtain their pay, and so take their stand in the line looking for the crust of bread. Others still are of the tramp class. Of late the line has been unusually long. About half of the men on filing past and receiving their half-loaves begin to eat at once, showing that they are very hungry. The others are seen to stow the bread in their coats. The fact that the men are willing to stand like statues for a full hour before the distribution begins, shows how

nearly starving they are. No disorder is permitted — the poor fellows stand there in perfect silence. The "bread line" is truly a study in sociology — and it is on exhibition so to speak every night in the year, under the shadow of Grace Church. Mr. Fleischmann was baptized a Roman Catholic, but was a great friend of Bishop Potter, and the funeral services were conducted by an Episcopal clergyman.

PERSONALS

— Bishop Goodsell and family are settled in their comfortable and finely located home at 16 Harris St., Brookline.

— Bishop Cranston has taken apartments at the "Ontario," Washington, D. C., and will occupy them during the coming month.

— Bishop McCabe is to be tendered a reception in the Columbia Avenue Church, Philadelphia, Oct. 11, the birthday of the Bishop as well.

— Rev. A. N. Fisher, formerly editor of the *Pacific Christian Advocate*, has been appointed secretary of Japanese City Missions on the Pacific Coast.

— Prof. Marcus D. Buell delivered, last week, four addresses on New Testament subjects at Genesee Conference, which were received with much favor.

— Hon. Frank Moss, of New York city, whose illness at Los Angeles was so alarming, is happily restored to health, and is again a welcome figure in business and social life.

— Bishop Cranston has transferred Rev. George Gable from the Puget Sound Conference to the Cincinnati Conference, and appointed him pastor at Greenfield. Mr. Gable comes from First Church, Seattle.

— Rev. Franklin Ohlinger, ministerial delegate to the General Conference from the Foochow Conference, sailed from New York city by the steamship "Deutschland," Thursday, Sept. 29, returning to his work in Foochow.

— Mrs. George E. Allan, wife of the Methodist pastor at Iquique, Chile, has been in such poor health during the past summer that her physician has advised her to return to the United States. After a stay in England, therefore, she will come to this country, and will reside at Grand Rapids, Mich.

— Rev. Edwin M. Randall, General Secretary of the Epworth League, will attend three district conventions within the bounds of Troy Conference, as follows: Oct. 11, at Saratoga Springs; Oct. 12, at Whitehall; and Oct. 13, at Granville, N. Y. Mrs. Annie E. Smiley, superintendent of Junior Work, will also attend the Saratoga District convention.

— Rev. J. W. Jones, in a note to the editor written from Lincoln, Neb., Sept. 29, but not for publication, says: "This is a charming city, and ours is an extraordinary church here. Last Sabbath I preached to more than 1,500 in the morning, and to more than 2,000 in the evening — their usual congregations. The governor of this State, an ex-governor, the nominees of both the Republican and Democratic parties for governor (the present governor being the choice of his party for a second term), the mayor of the city, and many of our leading citizens, are active members of this church. The church edifice is one of the most imposing in appearance and one of the most perfect in its appointments I have seen. They have given us very cordial greetings and made us feel quite at home with them from the start. Rev. W. W. Bowers, of Reading,

greatly delighted this people by his sermons and his hopeful and cheerful spirit."

— Hon. John E. Andrus, of Yonkers, N. Y., was last week nominated by the Republicans of Westchester County for Congress.

— Bishop C. H. Fowler has purchased a residence in New York city, in which he will make his home, on 72d St., at the foot of Riverside Drive.

— At the close of the recent session of the Colorado Conference a beautiful silver loving cup was presented to Bishop D. H. Moore, the presiding Bishop.

— Edward Harmon Virgin has entered on his duties as librarian of the General Theological Seminary, New York city. Mr. Virgin is the son of Rev. E. W. Virgin, of the New England Conference.

— Of Dr. Upham's translation we are without particulars at this writing, having received from Madison only this telegram on the morning of October 6: "Dr. Upham passed away quietly last evening."

— President Edmund J. James, of the Illinois State University, made a welcome call at this office last week. It is expected that the incoming class at the State University will number a thousand students.

— Selma Lagerlof, a celebrated Swedish novelist, has just received a gold medal for literary excellence from the Royal Swedish Academy. She is the second woman to be so honored, the other being Frederika Bremer, also famous in the field of fiction.

— Bishop Merrill's "Digest of Methodist Law," which has long been a standard book of reference in the church, has been practically rewritten and brought down to date by the author. The new edition will issue from the Book Concern presses in a few weeks.

— Mrs. F. L. Neeld, of Shahjehanpur, one of the lay delegates to the General Conference from the North India Conference, and Miss Myrtle Bare, daughter of Rev. Charles L. Bare, of Lucknow, India, sailed from New York on the steamship "Prinz Adalbert," Tuesday, Oct. 4.

— On Wednesday of last week Pastor Charles Wagner of Paris, and Pastor Xavier Koenig of Touraine, France, made a flying visit to Amesbury, to see the home of Whittier. They expressed themselves as greatly pleased to find unchanged the rooms in which the Quaker poet lived his "simple life."

— Rev. and Mrs. Charles W. Scharer, both graduates of Taylor University, class of 1904, and Miss Frances A. Brown, of Primghar, Iowa, sailed from New York on the steamship "Baltic," Oct. 5, en route to India. Mr. Scharer goes out to have charge of the new Belgau Mission in the South India Conference.

— The editor is greatly shocked and grieved to receive the following sad telegram from his long-time and intimate friend, Rev. A. J. Hough, sent on Monday from White River Junction, Vt.: "George, our eldest son, died here of pneumonia, Sunday morning." He was a noble Christian young man, of unusual business ability and great promise. The stricken family will be tenderly and prayerfully remembered by hosts of friends in this great bereavement.

— Rev. William Dorsey Beal, of the North Ohio Conference, and Miss Bessie Ellice Robinson, third daughter of Bishop and Mrs. John E. Robinson, were married at Claverack, N. Y., Oct. 5, by the father of the bride, assisted by Rev. Dr. J. L. Humphrey, of Little Falls, N. Y., and formerly

DISTINGUISHED MEN AT BOSTON UNIVERSITY

THE students of Boston University, with many others situated so that they could share in the unusual privilege, listened last week to three men of worldwide distinction. In order that our readers may share in these rare opportunities, we present quite full reports of two of the speakers, with the entire address of Dr. Harnack, of Germany.

Dr. Walsh, of Dundee

At 1.30 on Thursday afternoon, Oct. 6, Rev. Walter Walsh, of Dundee, Scotland, a delegate to the Peace Congress, addressed the faculty and students of Boston University School of Theology, 72 Mt. Vernon St. About two hundred and fifty persons were there, including visiting clergymen and professors from other departments of the University. Mr. Walsh is a tall, sinewy Scotchman, with long, wavy locks and beard, both of a raven hue, and with a face strikingly intellectual. He is at once a scholar and an orator. He combines the



REV. WALTER WALSH
[Pen and ink sketch]

power of clear, logical thinking with the rare gift of forceful and dramatic utterance. Although scarcely a week has elapsed since he stepped on American soil, he has already attained to great fame as a public speaker, and the announcement that he is to make an address is a certain guarantee of a large and expectant audience. Mr. Walsh spoke for about an hour, in a very informal way, on the relations between theology and the modern peace movement:

The Bible is the anvil on which all our fads are forged or broken. The Peace Crusade will be no exception. There have been three movements in the religious thought of recent times that have had a bearing on the peace ethics. In the first place, the critical study of the Old and New Testaments has been fruitful not merely theologically, but ethically as well. The greater the abandonment with which we fling ourselves into the modern ethical movements, the more firmly convinced do we become that the critical movement is ethically right. In the second place, the study of the Bible as literature has led to a saner interpretation of its poetical and metaphorical utterances from the standpoint of dogma. Matthew Arnold was the pioneer of this movement. His "Literature and Dogma" is a dead book today, to be sure, but solely because it has done its work. In the third place, we must note the advance in humanitarian sentiment and the humanization of life. Benjamin Kidd, in his "Social Evolution," pointed out in a very significant way the world's increased sensitive-

ness to evil and suffering. Anti-vivisection and humane societies are everywhere multiplying.

In a former time there was no doubt in Christian minds that the Bible upheld warfare. The Hebrew policy of race extermination as a divinely-ordered procedure was appealed to in justification of imperialistic policies. It was thought that as God used earthquakes and pestilences for the punishment of the unrighteous, so He in like manner sometimes employed one nation to punish and purify another. But today it is clearly seen that a people used thus instrumentally suffers degradation from its task. General Sherman said, "War is hell," because he saw that it calls forth all the hellish passions of men. The modern conscience, accordingly, demurs when it is proposed to interpret the Bible in a way to uphold the use of one set of men as divine agents to punish another set in a manner that is degrading to the agents. Such a task, it holds, cannot be divinely imposed. Literary and critical biblical study here add their voices and confirm the modern conscience in this conviction by pointing out that the "thus saith the Lord" of the ancient Hebrews is merely a dramatic expression reflecting the strong religious consciousness of that barbaric age. The plastic content of the modern conscience will not admit of being cast into the outworn molds of the past.

But it may be urged that the New Testament seems to uphold war equally with the Old. It is true that neither the apostles nor Christ anywhere explicitly condemn war, and they frequently showed the greatest good-will toward individual soldiers. But this silence of the Master and His disciples does not stagger us in view of their further silence on the great questions of slavery and the liquor traffic, the latter of which Christ apparently upholds by precept and practice. Furthermore, we must distinguish between friendliness toward a soldier as a man among fellow men, and friendliness toward him as representing an institution. The whole spirit of Christ's teaching is against war and bloodshed.

The advocates of peace are not poltroons. They, too, are fighters, for chivalry is native to the heart of man. But they fight not against flesh and blood, but against principalities and powers and spiritual wickedness in human hearts. The Peace Crusade has suffered awful persecution at the hands of the war spirit, and it has required a fighting courage to endure it. But a better time is coming. War is an anachronism, and all the weapons of war are spiritually out of date. War was excusable in the past, because we had no better way to settle our international disputes and to enforce what we conceived to be the right. But today the world is rapidly being socialized, and the nations of the earth are becoming one in spirit and one in mind. The appeal for justice must now be made to the world's reason and conscience, and not be left to national caprice and force of arms.

It will be yet many years before the cause of peace can triumph, and there are almost insuperable obstacles in its way; but we are strong to overcome them. I, myself, come of a fighting stock. In the words of Browning:

"I was ever a fighter, so — one fight more,
The best and the last."

This generation may not see the coveted goal reached, but another will. We comfort ourselves with this thought, and as we struggle onward say to ourselves, individually:

"I shall arrive! What time, what circuit first,
I ask not; but unless God send His hail
Or blinding fire balls, sleet, or stifling snow,
In some time, His good time, I shall arrive."

Dr. Harnack, of Berlin University

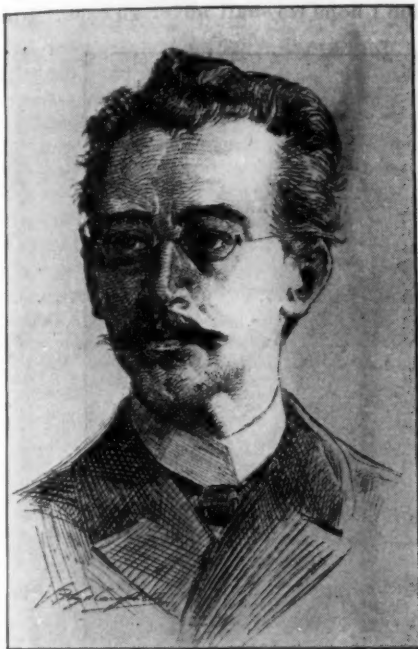
Our readers are under obligation to Prof. Marshall W. Perrin, who very impressively interpreted this masterly address, which was delivered in German, and who wrote it out in full at the request of the editor:

I have often in my life experienced moments of great joy and pleasure, and I had thought that the greatest possible for me were already in the past; but now I know that there were greater still to come. In looking back I could enumerate several of these epoch-marking experiences: for instance, when I left behind me the examinations of the gymnasium and entered the university. Again, when — but let the others

pass. I can only say, that I have enjoyed the greatest pleasure of all my life in visiting America, and now again in the honor of addressing you.

Why do I feel this great happiness today? Because it means the keen sense of brotherhood, the feeling of our belonging together, which cannot be limited by the boundaries of any one country. Today this is to me not only a conviction, but an experience, and not only of brotherhood, but of brotherliness as well, and of common sympathy. It rests upon the one deep, inner story of each of our lives, which, themselves, must and do have for their real basis the basis of all true life, the story of the life of Jesus Christ. However varied our experiences may be, they all unite upon this one broad foundation.

Among the different varieties of faiths built upon this rock, none has interested me more



PROF. ADOLF HARNACK

than the Methodist denomination which you here represent, although I have not the honor of having my name upon its rolls. For, in truth, the sect to which one belongs is largely a matter of birth and of environment. No matter for that! I make no apologies. Yet if I read church history aright, your own denomination has been the richest in experiences, the most active in work, and the most fruitful in results of any since the time of the Reformation.

However, I do not stand here to give praise or flattery. What I have to say I would say to every other denominational gathering. And it is this: The first and great duty of every one who holds the Christian faith dear, is to hold it in its simplicity and strict purity, to recognize the truth, to make it his own, and to spread its influence everywhere about him. This does not mean to bury himself in the beliefs of others or of other times, but to see and know the truth for himself. Each age, each century, has its own development and phase of truth: one century had its Origen, another its Chrysostom, and another its Luther. A Christian of any age must go deep into his own personal experience, and be what his century demands of him, throwing off all that is artificial and what is unreal to himself.

The very fact that this can safely be done proves the Gospel to be universal in its adaptability not only to all lands, but to all times and ages. It can embrace and take in all stages of knowledge and of growth. In Jewish times it was restricted and hampered by Jewish laws and Jewish rites; and yet the true Evangel lived and did not perish. Later it was burdened with the learning and the worldly wisdom of the Greeks; yet the early Christian fathers kept its spirit and were quickened by it. Even in the form in which it was currently manifested in the Dark Ages, the saints of God took it into their hearts and were nourished by it, although not without certain apparent dangers. Those spiritually-minded Christians could take such food and be strengthened by it, and still hold fast to the simple truth of the Gospel. The Gos-

pel can absorb into itself all ideas which have truth in them; and the Christian may today eat thereof and not sicken. He will, in fact, gain strength from the truth that is in the ideas of the present age; he may partake of them without fear or danger, if he be a seeker for the real truth and will embrace it as it reveals itself to him. The idea in which truth is clothed for the time being must always be imperfect to us mortals; and what we hold for truth today, our grandchildren will probably find to have been very incomplete.

As I have already urged, the Gospel must to this end be maintained and taught in its simplicity. A Gospel is not the real Gospel unless it can be understood by any poor boy or simple-minded girl, without their being told that they must believe this and that, or else they cannot receive the Word. Therefore it must be preached as simple as it really is; and that preaching cannot but be false that says, as it were, "We have prepared a tunnel through which you may and must pass to enter the reception-hall of God." No one may dare to make passageways that hinder souls from coming into His presence. Hence we may revise as often as is necessary; and there must always be revision in all churches, to see that there are no tunnels in our creeds. May we all be saved from preaching tunnels!

The Gospel in its simplicity means to believe that God, the all-powerful Ruler of the universe, is also our Father. It means that we get hold of this thought, and experience its meaning, and hold fast to it, as revealed in the person of Jesus Christ, who is spoken of by St. John in the fourth Gospel as the Way, the Truth, and the Life. How sufficient is this for all our needs! And yet, upon this foundation what a variety of individual opinions may be reared and elaborated! On this basis, one soul may hold as indispensable what does not even exist for another. To feel God near takes form to suit each personal temperament; so that what is necessary for one Christian may be an impossible experience for his neighbor. But we may all find in one another the common ground of true religious and spiritual life. Upon this we may unite and rejoice — rejoice in common ownership.

It may still be long that Christianity will bear different hues and various forms in the many churches that are based upon it. But suffer me to venture an analogy. We live, as it were, in a variety of houses, which differ widely in external appearance. These houses are all situated around and in a beautiful, spacious garden. All day long we work and walk together in the garden in pleasant conversation. As evening falls, each goes to rest in his own house, fashioned and furnished after his peculiar choice. Some even prefer to sleep in the open air. But we all join in the common wish that the days were longer and the nights were shorter.

To you, young men, who are about to become preachers, called to work in the church of your choice, I would say one word more. Over against the tremendous sense of responsibility and the burden of your labors, which often weigh so heavily upon sensitive natures, you do have the joyous consciousness of being the messengers of this Gospel to the hearts of others; and this must ever make your burden light. In this, you have the advantage over every other profession and sphere of activity.

Some day the knowledge of God may be so widespread and universally acknowledged that there shall be no need of the special calling of the preacher. Every one will be a minister, whether he be a tent-maker like St. Paul, or a lawyer or physician. Each man will seek to edify and to help his brother man. When will this time come? God knows. Until then, go forth as preachers of the Gospel, knowing that with the great responsibility laid upon you, it is granted to you to walk in paths of peace that only your own vocation can open to you.

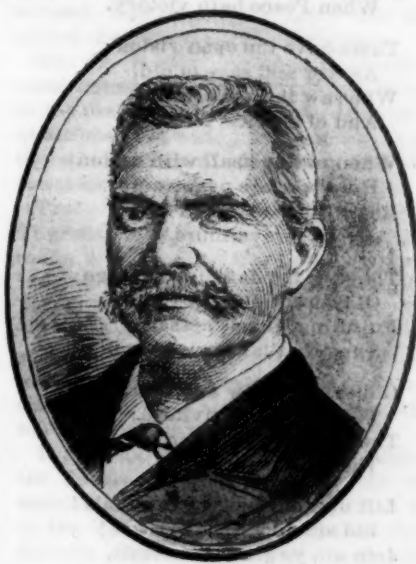
Friends, this is my message today, and with this I close. I thank you for your kind indulgence, and commend you to the love of God. May your church and all connected with it grow in grace, in liberty, in peace, and in successful effort!

Pastor Wagner, of Paris

The students of the College of Liberal Arts of Boston University were favored on Friday morning with a fine address by Rev. Charles Wagner, of Paris, France,

commonly known as Pastor Wagner, the author of those soul-uplifting books, "The Simple Life," "The Better Way," and "By the Fireside." The genial and rotund pastor is the living embodiment of his teachings. He has all the naïveté of a child, and as he spoke for half an hour upon the glory and tragedy of youth, the heartfelt character of his message was revealed by the play of animation upon his face:

The best student of life is the young child, who looks out upon the world with innocent interest and a vision unobscured by preconceptions and prejudices. Although the outward world is majestic, it does not compare with the majesty of the human soul. We are students above all of the soul. In this realm, as in that of nature, the sum of truth is greater than any individual mind can grasp. In man, too, the thirst for knowledge is one that cannot be



PASTOR WAGNER

quenched. We each must be content, then, if we can, in our little span, but take one deep draught from the spring of life. I cannot look at a company of youth without feeling as if in the presence of the rising sun.

Yet, notwithstanding its glory of simplicity and innocence, youth is the most complex and difficult period of life. Then it is that we work out that supreme problem — Shall we become living souls or vessels of death? While youth is in contact with the power of life, it is also beset by the power of death, and often the knowledge of the latter presence fills it with sadness. Whenever we gaze into the faces of the young we ask ourselves: Which principle is gaining the ascendancy in them? This is what makes youth so fascinating and so soul-stirring. I love all the youth of the world for their own worth, for the hopes of their parents wrapped up in them, and, above all, for the sake of the Great Father's care, whose hope, also, they are. In us may perish the hope of humanity and of God. I am for all possible joy in youth, for the morning sun beaming on its face; nevertheless, youth must be mindful, also, of its duty and danger. Stand firm and be on your guard. Yet do not be fearful, for though the sea may be stormy, God is the Captain of the ship, and all is well. I have no sympathy with the dyspeptic and pessimist who laments the fact that he was not present at creation to raise objections, or at any rate to offer suggestions. The burden and responsibility of life is God's, not ours, and He is rich and wise. Let us have faith in Him and in ourselves, and be hopeful. If we believe in God, we must also believe in man and in duty. So doing, we shall see the morning ray in the midst of darkness, and everlasting youth shall be ours, which is God himself.

Young men and young women, remember that Christ, who was the most living man who ever lived this life, said: "Become as little children." The book of creation is an old one, yet every morning it is completely new. Believe in yourselves, and have the courage of your convictions. Unfold your truth as you would a standard, and stand by it.

THE TRIUMPH OF PEACE

J. AUGUSTA HOLMES.

No phantom is alluring
This marching host along;
Their loyalty securing
By martial strains of song.

Not war's triumphant measure
These coming heralds sing;
Nor of its gory treasure
Present their offering.

That is but shadow, fleeting,
'Twill pass with night away;
It shrinks from morning's greeting,
And hides from light of day.

These tell earth's better story,
Its blest reality;
Its time of lasting glory,
When Peace hath victory.

These have the open vision;
As seer and sage of old,
Who saw the age elysian
And of its bliss foretold,

When nation shall with nation
Hold warfare nevermore,
But all the fair creation
At one forevermore.

They see the dawning presage
Of fullest noonday light;
Fulfilling angel-message
Sung that far Christmas night.

Old earth is now aspiring
To birthright privilege;
The sons of men desiring
Their royal heritage.

Lift up your heads, ye portals!
Bid sin and strife to cease!
Join all, ye glad immortals,
To hail the Prince of Peace!

Unfurl His sacred banner
O'er every land and sea;
Let heaven sound its hosanna,
Let earth keep jubilee!

North Brookfield, Mass.

THE INTERNATIONAL PEACE CONGRESS

TREMONT TEMPLE was packed to the last upper balcony seat on Monday afternoon, Oct. 3, for the opening of the thirteenth International Peace Congress. The decorations were very simple, yet suggestive of the purpose of the occasion, and were tastefully arranged. On the front of the great organ five creamy white silk flags were draped, making the arc of a circle over the inscription, "Peace," which was of gold letters set in a deep wreath of laurel leaves. Just below was a large oil painting of the late Senator George Frisbie Hoar, whose funeral service was being held at the same hour. In the upper windows were draped the flags of the nations represented in the Congress, and beneath, the front of the first balcony was beautifully festooned with wreaths and streamers of laurel. In each wreath was the name of some person prominent in the history of the peace sentiment. Such names as Bloch, Richard, Ballou, Worcester, Ladd, Penn, Cobden, Grotius, Kant, Channing, Sumner, Burritt and Hugo, together with the face of Senator Hoar and the coincidence of his funeral, made the past seem very present in the hour, and gave inspiration to a certain sober earnestness which seemed to characterize the thought of this opening session.

It was noticeable — and we think inexcusable — that in this opening of a Peace Congress, where reference was made re-

peatedly to the Christian ideal of peace, and when quotations were made from the New Testament by several speakers, no public prayer was offered. The first session opened without invocation and closed without benediction.

Mr. Edwin D. Mead presided, and, in opening, read:

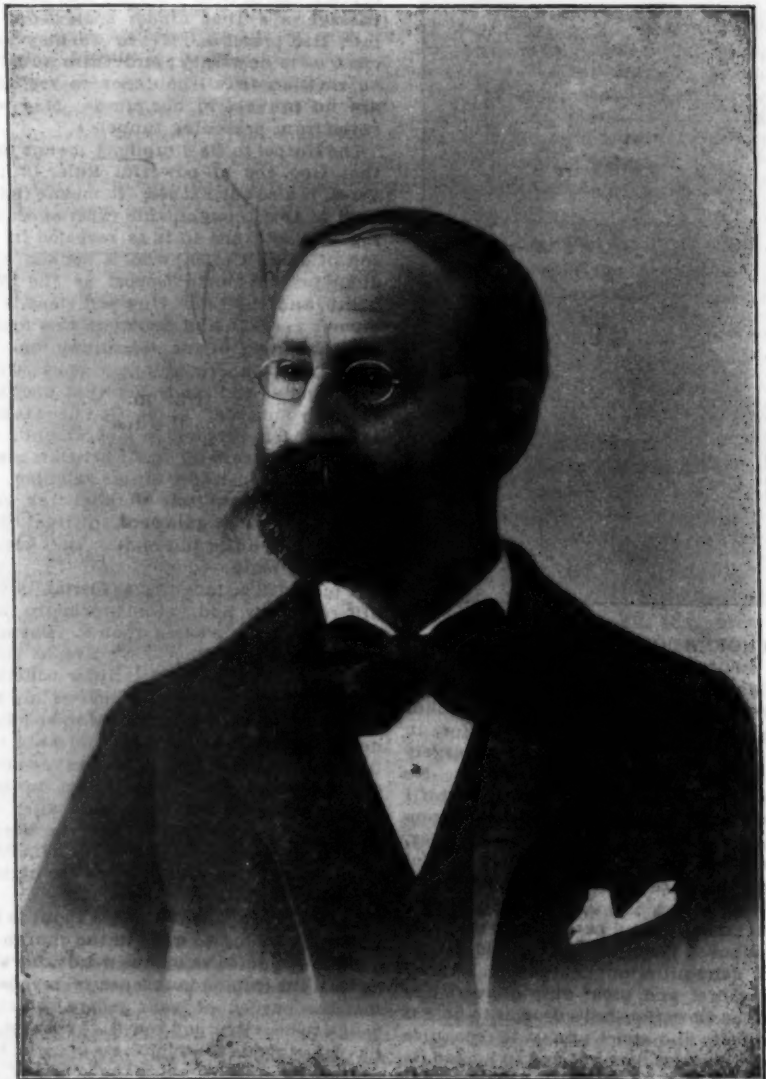
"The highest victory of great power is that of self-restraint, and it would be a beneficent result of this memorable meeting, this ecumenical council, if it taught us all that mutual knowledge of each other which should modify prejudices, restrain acerbity of thought and expression, and tend in some degree to bring in that blessed time

"When light shall spread and man be liker
Through all the season of the golden year."

If the press of the world would adopt and

tian throughout. Mr. Hay is apt at quotation, touching lightly now, again giving emphasis, with a masterful marshaling of facts in striking sentences and in telling antitheses. Excerpts from this remarkable address were published in last week's issue.

Mr. Mead, in introducing the Rt. Rev. John Percival, Bishop of Hereford, said: "The churches have been charged with neglect in this matter. I think the churches are not worse than others, but, rather, better than some others." The Bishop is tall, spare, with finely-chiseled face. His address was complimentary and gratifying. He made commendatory references to Mr. Hay, once saying: "Secretary Hay's presence here marks a step in advance in our great movement, from which I hope we shall never go back. His



EDWIN D. MEAD

Principal Promoter of the Peace Congress

persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down, and we could fancy that at last our ears, no longer stunned by the din of armies, might hear the morning stars singing together and all the sons of God shouting for joy."

Mr. Mead continued, saying: "These are not my words. They are the words spoken at the International Peace Association at St. Louis a few weeks since by the Hon. John Hay." This made a fitting introduction for the United States Secretary of State, who was received with rousing applause, the great audience standing. The address was one of welcome from the Federal Government and from the people to the delegates. It certainly was a masterpiece, a fine literary production, filled with intellectual force, devout, religious, Chris-

address will be read all over the world, and will make its impression in cabinets and in chancelleries where most of us would not be heard at all." Continuing, he spoke two striking sentences: "We are all looking to the United States to take the lead in the matter;" and: "The governments will do what the people say they must do."

Mr. John Lund said, in closing his response: "The kind reception you gave us yesterday and the kind attention you give us today, I never felt before." Throughout the entire convention there was a constant tribute paid, in general to the nation, and in particular to Boston and the local entertainers; and it all seemed perfectly sincere. It was equally noticeable that the American delegates were quite willing to receive and claim all that

belonged to this country for initiative and influence.

Deliberative Sessions

opened Tuesday morning. Mr. Mead made a stirring and eloquent address of welcome, reviewing the history of the movement, especially as related to the place in which this Congress is being held.

Hon. Robert Treat Paine was elected president of the Congress, and, in assuming the honors, said: "This is the proudest moment of my life. . . . We should be bold enough to utter the conviction that we are privileged to work in the greatest cause now before the world."

The morning was spent listening to formal addresses, in response to the welcome extended, from foreign delegates. This was an hour when "every man heard in his own tongue." Mr. Adolphe Smith interpreted, with much spirit and elocutionary effect.

A great audience gathered in the evening to hear the discussion of the "Work and Influence of The Hague Tribunal." The tremendous moral earnestness of the speakers, with the very apparent hearty interest in the cause, relieved what would otherwise have been very commonplace in speech-making. Dr. W. Evans Darby, secretary of the English Peace Society, closed the evening with a brief, eloquent address. Among other good things, he called attention to the course of the progress made: First, there was unregulated war, which in time gave way to regulated war. Then came courts, side by side with warfare, when questions were settled after they had been fought over. The fourth stage is the court of arbitration before the war. We have entered on the fourth stage of this progress. "I maintain that when arbitration has been actually established among men, that will be the surest way of leading up to disarmament. You can make no progress in disarmament when governments show such facility in forgetting the agreements they make. If governments do not trust each other, the treaties they make are so much waste-paper. When Christian nations fight savages, they exhibit a marvelous tendency to become savages themselves." Dr. Darby used a striking illustration of the ruined castles in the old country. Formerly they were the fortifications, the defence and safety of the lords from other such and from any danger from the common people who would build a town about the base of the hill on which the castle stood. Now the castles are in ruins; the towns have grown correspondingly. "The people outlive the aristocracy."

A crowded meeting of

Christian Endeavor Welcome

to the delegates was held at Park St. Church, Tuesday evening. Rev. Walter Walsh took the occasion to denounce the hero worship which women are accustomed to bestow on soldiers, after which he said:

"God wishes us to have soft hearts, but not soft heads. Peace does not imply weak and cowardly men and women, but rather the broad, self-sacrificing, brave types, who prefer the role of martyr to that of murderer."

Rev. Charles Wagner, of France, stirred the enthusiasm of the meeting, and paid glowing tribute to this country. Mr. Wagner has learned to speak English within the year past especially for the purposes of this Congress. In criticism of the American people he spoke fearlessly and properly, thus:

"I like America—like it better than I dreamed I would. America is a great country; but the people do not live the simple life. It is all hustle and bustle, rush here and there, until your lives are worn out before it is time. I vis-

ited your President a few days ago, and found him a grand man, living the simple life. With most of you it is all wrong—it is not life, but a struggle."

Mrs. Julia Ward Howe was received on Wednesday morning with great enthusiasm, the entire audience standing. She spoke briefly:

"There is one word I would like to hear with this sacred word 'peace.' It is anterior to peace in our thoughts—it is the word 'justice.' We want to interfere, but we want to be sure that it is in the interests of justice."

At the same session, Dr. M. Chisug, the only Russian present, an American gentleman in appearance, speaking good English, said:

"The people at large in Russia are at peace. If Japan had a representative here, I would extend my hand to him as a fellowman and as a friend."

The session of Wednesday evening was divided into

Three Great Meetings.

At Faneuil Hall the "Workingmen's Mass Meeting" called together a company, mostly of men, many of whom were young and apparently foreigners, that well filled the historic hall. The speeches were not altogether pacific. Some of the speakers dwelt much on social distinctions, and the conditions of social and labor conflicts. The least pacific sentences provoked the greatest applause, which at times became a noisy demonstration. Many good things were said; but the discussion of timeworn questions of contention seemed seriously untimely.

At Park Street an altogether different audience was gathered. These were mostly women, not of "society," but chiefly of the better class of fine, earnest, thoughtful American womanhood. Mrs. Lucia Ames Mead is an ideal presiding officer. An incident of this meeting that will prove to be memorable occurred when Mrs. Mary A. Livermore, unable to speak, arose and stood, silent, while the vast audience also stood and greeted her with a sea of waving white handkerchiefs.

Tremont Temple was again filled. Education, culture, refinement, grace! the hour. Earnest optimism was the tone of all these great meetings. The prophet is in evidence very often, and when one realizes all that has been accomplished, it seems possible for the greatest hopes for universal peace, sometimes aroused by the speakers, to be realized.

Mr. Edward Atkinson proposed a ferryway across the Atlantic, a neutral zone for the shipping of Western Europe and our Atlantic seaboard, to be defended by the navies of the nations.

Mr. A. B. Farquhar, a merchant of York, Pa., who has an LL. D., said some very pertinent things, among them these:

"There is a total absence of any ground for enmity between the two peoples of the Far East, however it may have been between their ambitious rulers. The destruction of property and the exhaustion of war must for some time retard the advancement of trade on which we had been counting. . . . The worst of the evils of war is the infernal legacy of hatred and vengeance to which there is no end. . . . The scientist and the teacher are fully as earnest in spending themselves for the good of others, but they are ignored. Only for those who have fought are there places on the national pension roll and the 'retired list.' . . . Christianity ought at least to be heard, if only because it is something that has been so superbly successful; and on such a point, by its history as well as by its precepts, Christianity speaks to us in no doubtful voice. . . . If the voice of Christianity should die in the air unheard, there is reason. Emerson tells us: 'Peace is the masterpiece of reason.'"

Miss H. E. Dunhill, of India, with the voice of an Oriental, but the intelligence

and diction of an English girl, made an effective speech, saying:

"The women of India are also affected by the white invasion. I can hardly speak of them without tears. They are beset on every side, from within the city walls and from without. Of the horrors of the Brahmin religion I cannot speak for publication. The sacrifices of the children, the little girls of five and six years of age, who are taken to certain temples, are almost too awful to speak about. The lot of the high caste women is even harder than that of the low caste, for the latter has won freedom. The lot of lower caste women is made much harder by the presence of the English army. The missionaries are doing good, but the soldiers and others are doing such a great deal of harm."

Intelligent discussion followed the presentation of committee reports, and, while earnest, they were in a spirit that exemplified the purpose of the Congress.

Mr. W. Randall Cremer proposed that other tribunals be established, to be courts of the first instance for settlement of such questions as it would be possible to settle therein, reserving appeal to The Hague court for the great questions.

Prof. Francis G. Peabody presided Thursday evening, and in taking the chair made a brief, scholarly address. In closing the service he introduced Rev. Walter Walsh, of Scotland, saying: "Mr. Walsh will add the fire of his eloquence to this service." This he did. The theme of the evening, "Education," called forth rather set speeches. Mr. Walsh is a veritable holocaust of conviction and force.

It is both difficult and easy to characterize Pastor Charles Wagner. He would seemingly have been an important factor in the conferences had he spoken English facilely. His addresses were well received, even when in French. He appears the great-hearted, earnest evangelist who lives with a purpose and speaks under the impulsion of a message. He is a rugged prophet. At the same time he is the affable Frenchman. One noon-time he waited a half-hour for a reporter to get a photographer to make his picture for a daily. Of himself he said: "My grandfather was German, my father was French. Two nations reside in me, and they get on nicely together. So the Germans and French should mingle in Alsace." The author of "The Simple Life" is quite strenuous as a speaker.

"This largest and most enthusiastic Peace Congress ever held" was practically brought to a close with a

Banquet at Horticultural Hall.

Plates were laid for 520, and every place was taken. The addresses were not, like the usual banquet speeches, mere complimentary nothings, but were mostly earnest appeals in the interest of some part of the peace movement.

Dr. Booker Washington was greeted with great enthusiasm, the company standing. He plead for a change of conditions in this country where burning and lynching are so common. He referred to the Congo Free State, and cried out: "Civilization, help!" As one of the promises of changing conditions he told of two men, one the son of a former slave, the other the son of that slave's master, who have gone into the Congo as missionaries.

Mr. Bliss Perry, editor of the *Atlantic*, said: "There are two misconceptions abroad concerning this movement. The first is that we who are interested in peace are thereby the less patriotic. The second is that the advocates of peace are dreamers. Both of these misconceptions have been done away with by this great convention through the splendid service of the Boston press."

Dr. Edward Everett Hale's invocation

was: "O God, we thank Thee for everything! We ask Thee for everything! The best of all things is, God with us. Be with us!"

The chairman, Robert Treat Paine, said: "I asked Dr. Trueblood how he accounted for the splendor and magnitude of this meeting, and he simply replied: 'It is the Divine Presence.'"

From first to last the Congress has been sane in spirit and word. The personnel is of the highest grade of character and position in life. Sincerity of purpose and earnestness to serve a great cause were the sober evidences of almost every utterance. Optimism and expectation were pronounced, but never in the word or tone of the fanatic. The Congress will leave a healthful impression on this community; its influence will be felt far and permanently. Almost the best word spoken was said in private by a young man of about twenty years, a reporter who had followed the sessions closely: "It has been a great privilege to attend this Congress; it has made me feel that I would like a life of education, culture and quality, and not a life of money."

Worth Quoting

—The more we lessen the grounds of disagreement, the more we extend the territory of peace. — *Coombs*.

—America—the land of vanquished impossibility. — *Baroness Von Suttner*.

—The best patriot is the international man. — *G. H. Ferris*.

—We need intellect to guide us, but the great motive power of this world is emotion—you call it love. — *Dr. Yamei Kin*.

—Between France and the United States there has never been one drop of blood shed—never a rumor of war. — *Prof. Th. Ruyssen*.

—Those who know the side of war are not those who make war. — *Houzeau De Lehaie*.

—One of the memories of my life is the meeting with your citizen, John G. Whittier. — *Thomas Snape*.

—The first statesman of the world, John Hay. — *Robert Treat Paine*.

—It is only when we have done away with these grossest evils, like war, that we are ready to get our first fair start in peace. — *Edwin D. Mead*.

—In America I have only one horn to blow; in France I have a whole orchestra. — *Charles Wagner*.

—You want behind the treaty a high sense of honor, a sentiment of brotherhood, confidence between nation and nation. — *Dr. W. Evans Darby*.

—No powers of the world will force France and Germany to take up arms against each other. — *Prof. Quidde*.

—Last, but not least, and first of all, we have the women. — *John Lund*.

—Boston is the cradle of the Peace movement, and Boston is its natural home. — *Mayor Collins*.

—Imperial militarism is a failure evidenced by the war in the East. — *Signor Moulta*.

—We read the details of horror till one is ashamed to be from abroad and ashamed to be a citizen of this world. — *Baroness Von Suttner*.

—War, red with human blood and black with human hate. — *Rabbi Levy*.

—The sense and heart of Russia is not in the war. — *G. H. Ferris*.

—The negro is the most patient and God-fearing of men; he depends on his prayers and his inherent faith in the justice of his cause. — *Booker Washington*.

—The Hague Court was impotent; the Government of the United States made it powerful. — *Edwin D. Mead*.

—The Hague Tribunal is the fulfillment of the ancient prophecy, twenty six hundred years old: "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks. Nations shall not

lift up sword against nation, neither shall they learn war any more." — *J. G. Alexander*.

—As my little nephew said: "Some men get hung for killing people, while others get a pension." — *A. B. Farquhar*.

—France and Great Britain must not be separated in this matter of the Eastern war. — *Dr. M. Chirug*.

THE CURRICULUM OF CHRISTIANITY

REV. CAMDEN M. COBERN, D. D.

Matriculation Day Address, Boston University School of Theology, October 5, 1904.

SCHOOLS are no new thing on this planet. There were some wise men in the world even before we came. There were a few universities in existence even in the dark ages before oil was discovered. I am not at all sure but Descartes and Leibnitz, Aristotle, and perhaps one or two others in the far-away past, would be competent, if alive, to take a chair even in one of our modern universities—perhaps any chair. There is this fundamental difference between the great scholars of the past and those of the present: They did not with narrowed eyelids bend their attention so exclusively upon some minute object in some ten-acre lot that they lost the sense of perspective, or became blind to the wider landscape—and the sky! Whatever else we may say, there can be no doubt that those men of the past were open-eyed to large, sunswept areas of truth. Each of them was more than a physicist, or an astronomer, or a mathematician; he was a philosopher, logician, theologian, statesman, as well.

The curriculum of those ancient schools was not as broad as ours, but the thought-machinery of both professors and students seems to have been well put together and capable of producing rather impressive results sometimes. But even a broad curriculum is not unknown to the past. The program of education outlined by Francis Bacon remains unsurpassed so far as I know, unless by Herbert Spencer—and yet centuries before Herbert Spencer or Francis Bacon a writer in the Neronian era urges a scheme of scholarship so large and far-reaching that one wonders if it had not been studied by these later writers.

I particularly call your attention, young gentlemen, to the words of this ancient educator, because he was one of the founders of the Christian Church. Christianity from the first was a school, and its educational program from the beginning was one of which no thinking man need be ashamed. You will find the words to which I allude in the text-book with which as Christian teachers you are best acquainted: "Whatever things are true, honest, just, pure, lovely, of good report, think on these things."

Such was the curriculum of Christianity set forth by the earliest author which Christianity produced. St. Paul was the only man of letters among the apostles. We know that the other apostles sometimes criticised him. Perhaps his culture seemed to them inconsistent with the highest religious attainments; if so, they made the mistake which has often been made since, and yet the great exhortation of the Gospel is, "Think! Think!" Christianity need not fear thought. The redeemed mind should be archangelic in its passion for knowledge. The Christian who does not sell his birthright begins to think with increased intensity as soon as he is converted, and continues with increasing ardor and delight until he dies—and does not stop then! St. Paul's curriculum occupies an orbit too large for one man or one world to contain it all. The entire possible range of

human knowledge, infinite, endless, is thrown open to the Christian scholar by this great word of the greatest apostle.

Some foolish folk think the preacher is stepping beyond the sphere of the Gospel if he touch upon science or history, or the sociological or business problems of his day; but the Gospel as St. Paul understood it was not only "God-news"—news concerning God—but good news concerning man, having a potent message not only for the emotions and affections of man, but for his entire being. The great Gospel which you preach appeals not to a fraction of the man only, but to the whole man. It is only a partial Gospel which deals only with a partial part of man.

The body of a man is almost as sacred as his soul if we can judge by the honor given to it in the teaching of the apostles. They explicitly teach that the development of the body is a religious duty. Many people, no doubt, think of religion as something that lies in the sentimental and affectional part of man's nature, and occasionally imagine that a man's occupations and physical activities are, if not positively irreligious, at least non-religious. But that is all wrong. This ancient educator explicitly teaches that the whole man belongs to God, and that the development of the whole man is a religious privilege and duty. I mentioned conversion. What is that? A man is converted when he has heartily accepted with the understanding the view of life which Jesus had, and by an act of will heartily pledges himself to live up to it to his best ability, with the divine help, and feels the "witness in himself" of God's approval. That is conversion. It is a good beginning, but only a beginning. It is the first conscious definite step towards the normal development of all the man's resources, not the development simply of faith and humility and love (which need to be strongly emphasized because they are peculiar fruits of a Christian spirit), but also a development of courage and taste, a development of the man's best faculties socially and politically, and of his full strength, physical and mental, as well as spiritual.

I will venture to say that few Christians have yet properly realized how much a good body has to do with good morals and enlarged influence for good. I think it was Pascal who declared that even a fly buzzing about the ears of a logician might destroy his power of judgment, and thus interfere with conclusions which might affect the course of nations or the philosophical thought of a millennium. Physical conditions do affect intellectual, and also moral and spiritual, conditions. For the physical and spiritual natures of man are marvelously close to each other. Peevishness, crossness and irritability on the part of a child used to be considered a proof of Adam's fall and the doctrine of total depravity. Now what it really proves is the boy's fallen condition physically, not spiritually. It may indeed be the effect of sin—on the part of his grandfather, perhaps—but what the boy probably needs is not a whipping or lecture, or even a season of prayer to start with, but a judicious physical development, healthy exercise, proper food, proper hours, and proper companionship, with prayer everywhere thrown in.

Now, to drive away the flies of physical irritability buzzing about the boy's spiritual ears, to teach him how to live so that his nerves will not be irritably sensitive, and to learn to "keep his body under"—that is as truly religious as to read through the entire books of Leviticus and Deuteronomy at one sitting; and the investigator and searcher after truth who discovers some better method of sanitation, or some

way of making the tenement districts more healthy, or the home-life or the school life more bearable, may be doing as holy work, which will have as much permanent value in securing patience and courage, calmness and serenity, in the souls of the next generation, as the work of any great revivalist who can be named.

You remember that the man who invented street lamps diminished crime enormously. I have no doubt that the advance in modern medicine, the publishing of modern cook-books, and the establishment of cooking schools among the poor, have had much to do with the decrease of certain crimes in certain parts of our cities; and I believe the business man who finds some better method of caring for the interests of the laboring men, or who puts into operation some great business plant that provides employment and sustenance for 4,000 men, is doing what our Master did when He fed the 4,000 by the Sea of Galilee.

Even when the direct influence of the student's work or the business man's enterprises upon the moral and religious life is not so strongly marked, the work is no less religious. The medical man or chemist who examines the bacilli, or discovers antitoxine or some new anesthetic, is as much in the line of religious investigation as the preacher delving in his books of theology. The great chemical and medical discoveries which have marvelously lengthened out human life, and the business enterprises, such as the laying of railroad tracks, which have helped Christian teachers to do more good in fifty years than formerly could have been done in two centuries—these are activities which, if not definitely religious work, certainly touch it very intimately. To be sure, these vast scientific and mechanical accomplishments may not have been due on the part of their discoverers or promoters to any desire to advance the interest of the church, but simply to their love of truth and spirit of honest inquiry.

But all truth is God's truth, and God's truth ought to be of interest in itself; and the examination of nature's laws or of any created thing is really a study of God's way of doing things, *i. e.*, a study of theology. All the deepest problems of nature are theological problems. It is irreligious not to be interested in science. What God thought enough of to create, whether a lily, or law, or X-ray, man ought to think enough of to examine with reverence and profoundest care. God reckons in the list of religious martyrs the man who died yesterday in his eagerness to know what word of God was hidden for him in the X-ray.

That the heavens are a book of theology, even the Psalmist knew. I always grow more religious when I consider the magnitudes and velocities of those heavenly messages of the Almighty. There is no book of theology equal to that to teach a man God's eternity, God's omnipotence, God's omnipresence, God's faithfulness. The God of the stars can be trusted. The heavenly book of theology is a big book. It is in your course. It would take one of Kuropatkin's cannon-balls 700,000 centuries to reach the nearest fixed star; but your curriculum includes stars a million times farther away than that. God evidently intends to give you some time in which to get ready for that examination in which you are expected to spell out from those blazing letters of God His heavenly word. You can have more time.

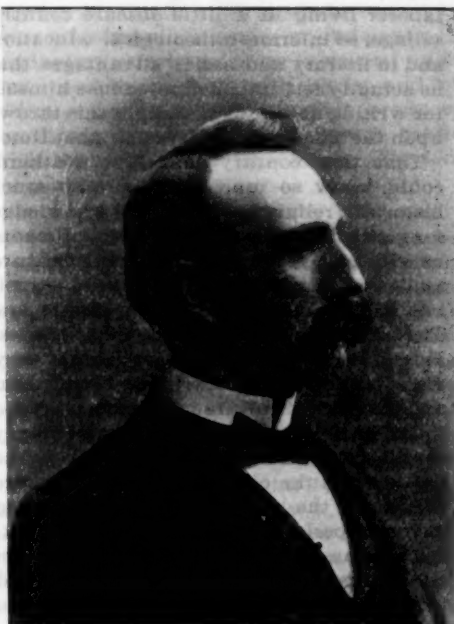
"Now is for dogs and apes,
Man has forever."

What man has done is a hopeful prophecy of what is expected of him. He has already

entered into the secret place of the Most High and watched the Creator at work. He has entered His laboratory and examined the dust out of which God builds His worlds, and has even seen Him do that. Within the last dozen years the eyes of men looking into that glowing splendor, "those tumultuous clouds instinct with fire" which we call the nebulae, have seen God create five or six new stars.

O God, how great Thou art! O man, how great thou art! What shall be the future of the thinking being who has such a God as that for his relative and teacher?

Natural science, then, is included in the curriculum as laid down in this oldest outline of a Christian university course. But that is not all. Whatsoever things are true—that takes in all theology that is worth anything, takes in astronomy, biology, geology, and all science worthy of the name; whatsoever things are honest (or



REV. CAMDEN M. COBERN, D. D.

venerable)—that takes in all antiquity, all the Thermopylae and Plymouth Rocks and Bunker Hills of history, all anthropology, all philology, all archaeology, all those splendid and fascinating stretches of knowledge, those almost unexplored continents of truth, of which most men are so culpably ignorant.

I must say it—I really think that a Christian, and especially a Christian teacher, who is unfamiliar with Bancroft or Gibbon, with Darwin or Lord Kelvin, is as strange a creature as an angel would be who had a trip offered to him to some distant and glorious world, and had been urged to take it by the great Creator, but had refused to go. The Christian, if he follow St. Paul's advice, will not simply read an occasional historical novel, but will be a student of history and of all other honorable and venerable subjects.

The relations of man to man will interest the Christian, too, if he have the Pauline spirit. Whatsoever things are just, says the Apostle, think on these things. That takes in all jurisprudence, all correct diplomacy between nations, and all social and civic reform—which so many good but uneducated people suppose to be outside the sphere of legitimate pulpit instruction or religious work. There is no instruction or work more religious. No man can be pious after the Pauline pattern who does not think on these things. To preach honesty, truth, courage, temperance, patriotism, is to preach Christ, for He is the epitome, pattern, and impulse to the whole best life of the whole man.

So everything that is beautiful in speech or literature the Apostle urges you to cultivate.

Art—do you not care for it as a preacher? God does. God is a lover of the beautiful, and therefore you ought to be. Music—do you love that? The greatest musical composer of the universe does, and so ought you. The best literature? We pity the man who does not appreciate the music of the birds, the poetry of the sea, the oratory of the storm and the mountains, the hallelujah choruses which all the life of universal nature sings morning after morning and night after night; for these things truly declare the glory of God and show forth His handiwork. But I pity the man more who does not appreciate the painting, the architecture, and the poetry which man has produced; for these as truly represent God's thought of the beautiful as anything the Creator has worked out in nature. The human brain is not only the Creator's handiwork, but the Creator's masterpiece, and not to be deeply interested in the workings of the human brain is to prove one's self uninterested in God's best creation.

Not only the prophets and apostles, but vast intellects such as Bacon, Newton, Shakespeare, Emerson—these represent God's masterpieces of human thought machinery. These men were not dealers intellectually in second-hand or ready-made goods. They worked out original fabrics and patterns of thought—*wrought them in manufactories which were built for them by the great God himself.* Not to be interested in the movement of this brain work shows one to be more infidel or ignorant than if he were uninterested in the movement of the stars. No star is equal in wonder to a human brain. God made the human brain so much like His own that it is capable of thinking His own thoughts after Him.

In the great books of the past we can hear the echo of God's thoughts. He it was who first saw the "vision splendid" which Mozart and Wagner, Ruskin and George Eliot, Shakespeare and Goethe, Lowell and Longfellow, saw later. These dreamers and seers, the great souls of the race, have brought more of God's treasures to the earth than can ever be seen by us in the skies, and have given to the world visions of beauty which doubtless the Creator of the heavens loves to look at.

The world's best literature contains the life-breath of God's biggest men. This breath of life God breathed into these men Himself. The Psalmist declares that the heavens are instruments of divine speech, singing forth God's praise, but no galaxy of stars can show forth God's glorious power and divinity like the human tongue—God's chief instrument of music. God is doubtless more delighted with the best books, the best musical compositions, and the best buildings, of the past than we can possibly be. He who was the inventor of the human tongue and hand, must rejoice at their best work. He who regards the hairs of a man's head must take interest in the burning thoughts of his mind. Indeed, man's best thoughts are but broken splendors of the Divine thought, and God yet speaks to man in the whirlwind through Job, Dante, and Carlyle, and also speaks with the still small voice through Whittier, Lamb, and Wordsworth. These men have opened up new worlds of thought for man, and I almost think that he who refuses to visit these worlds God has made for him here, will meet eternal punishment, or at least eternal loss, in the world beyond. The God of nature hates ignorance as much as He hates crime, if we are to judge by the way He punishes it here. There can be no doubt that we prepare our-

selves for vaster intellectual achievements yonder by grasping as many as possible of God's thoughts here. Man is not ready for the new heavens until he finishes the course mapped out for him in the old earth. There are mansions for us on earth as well as in heaven. I do not know which are best. We are invited to enter both, but we must enter the earthly mansions first.

Open the first gate. Enter into the first mansion of God. Whatsoever things are true — these are the fundamentals. Without entering this door, no other will open. All mathematics, all logic, all the axioms of science and philosophy, are included here. These are the granite foundations on which the eternal God has built the temple of knowledge. No man has ever been able to remove one of these stones or jar it. God's mason mark is on every one. The metaphysician and logician stand where God stands too. It is holy ground.

But there is another mansion into which every Christian, and emphatically every Christian minister, is invited to enter. Lift the latch, and come in. The apostle commands it. Whatsoever things are beautiful and pure — think on these things. Some people imagine that they show their love of the Bible by objecting to other books, especially works of fiction. It is a small and wrong view. One of the most fervent Christians of this generation has well said that no preacher of the centuries has preached a more inspired sermon than Robert Browning did in his "Caliban on Setebos" — and yet some have never even read it! They will read little things which will be gone and forgotten in a decade, and will not study these immortal masterpieces of thought in which (I say it reverently) God himself is interested. He who would be the master of one book must be a student of many books, that he may understand and explain the one.

I raise the question whether a man can be as good a Christian as God wants him to be, and be ignorant of Homer, and Æschylus, and Dante, and Shakespeare, and Jean Paul Richter, and Victor Hugo, and Pascal, and Robert Browning. He can at least be a better Christian if he obeys the Bible — "Think on these things." Without obedience one cannot be a perfect Christian. God may pardon a man's ignorance if his heart is right, but even pardon does not preserve a man from the failure to reach his best in this life and the life to come, if he neglects the opportunities God puts before him. If a man does not understand earthly things, how can he be shown heavenly things? He who rejects the best God has for him here intellectually, must not expect the highest order of intellectual domination yonder. The advanced courses cannot be understood if one fails in the early lessons. Intellect is not all nor chief, yet the Christian owes the best of his thought to God who gave him the ability to think, and there is no Christian exercise, whether it be prayer, or song, or testimony, which can take the place of thought in the development of Christian character and influence. Therefore, these masters of literature and philosophy, these mighty factors for good of whom I have spoken, these John Baptists of a new revelation, cannot be ignored without eternal harm. Not to have explored these new realms of thought, discovered and made known by these teachers sent from God, ought to give us a sense of spiritual turpitude. It is, as I have said, as if we had refused to visit a new star, a new mansion in heaven, as God's invited guest.

To understand the Book of Books which has been the wonder of sages and the astonishment of angels, a man needs a knowledge of all languages and all literature, for no language and no literature yet opened

to the scholar but has explained or illuminated this matchless Volume. The Bible! It is a book as big as humanity. As Sabatier of Paris said the other day (as he planned a trip to Palestine, and was given one to the new Jerusalem instead): "It is the original source and classic norm of the religious life. The destiny of holiness on this earth is irrevocably linked with the destiny of the Bible." To read the Bible "in course" is not positively wicked, and yet how much better to read it, say, chronologically. Begin with Amos, the earliest prophet whose extended and undamaged writings have come down to us. Notice the classic beauty and perfection of his vocabulary and style. Notice his historic view-point, his theological knowledge, his understanding of international and religious questions. Then remember that this writer was not a professor in the temple school at Jerusalem, nor even a noble or a rabbi, but he was a layman, a humble laborer living in a little obscure country village, so inferior in theological education and in literary and social advantages that he actually felt impelled to excuse himself for writing at all. What a light this throws upon the condition of Israel at that time!

That this country lad, this goatherd, could know so much and take so much historical, religious and ethical knowledge for granted in the reading public for whom he wrote, proves to my mind that literature and pure religion were not new in Israel, but had already reached the classic era. That Amos and his near contemporaries, Hosea, Isaiah and Micah, were what they were, proves that centuries of civilization and theological culture must have preceded them — a culture so widespread and deeply rooted as to have permeated even to the humblest ranks of life in the most obscure corners of the land. It is a striking thing never properly taken into account, I think, by scholars, that every contemporary of Amos, and every prophet who followed him, has the same style and method of argument, the same conception of the nation's past, the very same philosophy of history, and, broadly speaking, the same philosophy of religion, as he. It is a man of this early generation who outlines the moral duty of man in a declaration so full of beauty and breadth of thought that Prof. Huxley himself acknowledged it to contain "the perfect ideal of religion." When you notice this, you may get a new view of the Old Testament life and thought of the eighth century B. C. — though it may not be the view which a celebrated Amherst professor in the most recent work on Old Testament history has portrayed. I think indeed that Prof. Smith's work, in spots, is a most excellent example of what can be accomplished by the brilliant and scholarly use of the unhistoric imagination.

So by a chronological study of the New Testament we are able to trace not only the development of an author's literary style, but the development of his theology and personal spiritual life. One ought not to begin the study of Paul's letters with Romans, but with the Thessalonians. What a new joy it gives to this study to remember that it was written just about twenty years after the crucifixion — the first word of the New Testament to be written. What was the creed of this man, who when he wrote this letter was nearer to the tragedy of Christ's death than we are to the killing of Garfield? Oh, it is a most entrancing book, this Bible of ours, and it is "God's Word." Not God's only Word — His Word is sometimes written, but sometimes His Word is made flesh and dwells with men, and sometimes His Word is made spirit and dwells in men. God's Word made flesh (humanity) is part of the course that is included in the Christian's

curriculum. The human consciousness and the human (and therefore natural and supernatural) religious experiences of the race — these are included in your curriculum. These contain God's Word to us. Doubtless many of the "ten thousand precepts" which Hosea says Israel had already received from Jehovah had come through Gentile voices, such as Job, Melchizedek, and Hammurabi. Even Moses himself recognized Jethro, a Midianite, as God's messenger (angel), whose advice was the very word of the Lord. Jonah, the Jew, took God's message to Nineveh; but long before this men from Nineveh and Moab and Babylon had been used, doubtless, to bring God's message to Israel. Just as Ruth, the Moabitess, was ancestress of the perfect Living Word, so the written word, which was for all races and all times, had an ancestry not wholly Jewish. That was to be expected. That is good philosophy. That is good pedagogy. No sacred book of the East but will testify to the truth that in every land men were feeling after God — and found Him, and matriculated in His school, for the Divine Teacher has never been a respecter of persons.

I say, then, the religious experiences of the race, even those fantastic varieties exhibited with a little too much jocularity by Prof. James, prove, as he has so finely expressed it, that God "is a Supreme Reality, and that we and God have business with each other, and in opening ourselves to His influence our deepest destiny is fulfilled." If that can be affirmed after the freest and most unprejudiced examination of the religious experience of heathen and skeptics, what may we expect from a deeper psychological study of Christian experience, and from a more sympathetic study of the consciousness and religious life and experience of Jesus?

Christ is, after all, the centre of Christianity. This inspired Book which tells of Him is indeed a light unto men's feet, but He, the Word made Spirit, is the light in man's heart. Though this library were burned, yet He would remain the light and life of men and the power of God unto salvation — as He was before this library was written. Thank God there was salvation long before man knew how to write! This is a precious lamp for the daily path; but Jesus is God's Morning Star, and around Him revolves a new stellar universe, the new heaven and the new earth.

Jesus is the best word of God for man in this world — or in any world. If we be Christian, His creed will be our creed. There is no danger of the creed of Jesus being outgrown. The world was made by Him, and therefore the world was made for this. Young scholars of the twentieth century, called to be saints, called to be prophets, you have a message big enough to tax the capacity of the oldest archangel that bows before the white throne! But remember that if you were not better fitted for the place than the archangel, he would have been called, not you, to fill the place and deliver the message. God wanted you to do it, and you have not earthly help alone to equip you for your task. All things are yours. You are no hired men. You are ministers of heaven, and are leagued with the God of the stars and with Jesus' God in this mighty task of life-building and soul-building. Jesus, the Eternal Son, will be by your side in the pulpit every time you ever preach — willing to preach for you if you will let Him. Through Him you may be able to take hold of men with a grip of eternity, and to get hold of the powers of the world to come, and to open to dying men doors of knowledge and of life into which even angels and archangels may desire to enter and will not be able.

THE FAMILY

OVER THE HILL TO SCHOOL

OLIVE A. SMITH.

It all comes back with the dusk and dew,
When the shadowy college towers
Recall the visions, and hopes, and dreams,
That sweetened my childhood's hours;
I see the farmhouse, low and brown,
The orchard, so dim and cool,
And the path that wound through the pasture lot
And over the hill to school.

I can smell the wild plum and apple bloom
That came with the breath of May,
I can see the asters and goldenrod
That brightened September's away;
The cattle roam over the browning sward,
And plash through the marshy pool,
And drowsily blink at the boys and girls
Trudging over the hill to school.

The busy hum of the long, bright day
Steals into my dreaming ears,
The hard tasks conquered bring thrills of joy,
The failures bring grief and tears;
But when lessons were learned, and the books all closed,
When we'd mastered each long hard rule,
With shouts and laughter we turned to the path
That led over the hill to school.

I hope, when the dusky twilight shades
Creep over the dim life towers,
That melt in the never, where hope has led
My fancy through blissful hours,
I shall see, and know, and understand,
Gladly dropping the last life tool,
And the road that I deem so thorny now
Will seem sweet as that path to school.

Emporia, Kan.

Thoughts for the Thoughtful

They live forever who have lived for others. — *S. S. Times.*

Don't stray hither and thither in worldly flirtation. "Rest in the Lord!" — *Rev. J. H. Jowett.*

Every man is a priest, even involuntarily; his conduct is an unspoken sermon, which is forever preaching to others — but there are priests of Baal, of Moloch, and of all the false gods. Such is the high importance of example. Thence comes the terrible responsibility which weighs upon us all. — *Henri Amiel.*

The present age must search the Scriptures for itself, and learn its lessons and apply them to its own needs. The manna that was gathered in the sixteenth century is not the manna for the nineteenth. The leaves of the tree of life are for the healing of the nations; but they must be gathered fresh from the living boughs, not dead and withered from last autumn's strewing of the ground. — *Lyman Abbott.*

Sir Henry Bessemer discovered a means of rapidly converting iron into steel by blowing a blast of air through the iron when in a state of fusion, by which the production of steel was enormously increased; so, too, the hard, dull iron of man's earthly history is, one day, to have a blast of air poured over it — the breath of the Almighty — whereby it will be converted into something quite different, and by a far better than Bessemer process. We

can only dimly conjecture, at present, the meaning of sin, sorrow, pain; but the point which Paul presses is, that these are parts of a larger whole, and that the higher unity will be grasped when man has reached a higher level. And here he is our spokesman, and voices the universal feeling. — *J. SPARHAWK JONES, D. D., in "Seeing Darkly."*

If we are Christ's workmanship, we must let our wise and loving Master take His own way. We must allow Him to use His own tools. Oh, how much cutting and chiseling we often need! How keen, too, and sharp is the chisel which He sometimes uses! The sound of His hammers is constantly heard; and with it are also heard the wondering cries of some sufferer who exclaims: "Why art Thou applying to me the file, the saw, and the hammers?" Be still, and know that whom He loveth He chasteneth! If we are Christ's building, then let Him fashion us according to His divine ideal of beauty, at whatever cost to our selfishness, or pride, or indolence, or vainglory. Christ working in us, and upon us — and we working with Christ and for Him — that is the process that produces such structures as He will present before His Father and the holy angels. — *Theodore L. Cuyler, D. D.*

Two men are in deep suffering; the same great woe has fallen upon each of them. They need, with their poor bruised and mangled souls, they both need some healing, some strength which they cannot make for themselves. What is the reason that one of them seems to get it, and the other falls? Why is it that one lifts up his head and goes looking at the stars, while the other bends and stoops, and goes with his eyes upon the ground? Is one God's favorite more than the other? Is God near to one and far off from the other? We dream such unhealthy dreams. We fancy such unreal discriminations and favoritisms. We think that one soul is held in the great warm hands, while the other is cast out on the cold ground. But then comes in our truth: "He is not far from every one of us." *From every one of us!* The difference, then, cannot be in God and in His willingness; it must be in the souls. — *PHILLIPS BROOKS, in "Seeking Life."*

It is an old saying that into the making of an oak-tree go winds and cold quite as necessarily as sunshine and showers. There needs to be in the atmosphere something which checks rapid growth as well as that which feeds growth. When the fibres are compact, when the bark is thick and impenetrable, when the roots drive deep and far, then we have a tree for a century, and wood fit for endurance in a ship's bottom or in a house timber. And storms and ice and hard soil are the stimulants to these qualities. Into the making of the sturdiest type of a soul must go the forces which teach patience, courage, fortitude, thoughtfulness of others, indifference to present comfort and convenience, quite as much as the forces of gentleness and health; and no man will learn to be brave who never has a danger to confront, nor to be patient when he has never a pain to bear, and everything is prepared to his liking at the very moment he expresses a wish. — *Rev. George A. Thayer.*

In a tideless sea it is most difficult to prevent a bar at a river's mouth from silting up; but the majestic sweep of the spring tide washes out all sediment and leaves only the great deep profound. Ways of thinking and acting, habits and associations that circumscribe us, that

render us shallow, that may prove occasions of stagnation and shipwreck, are easily broken through and destroyed when a great tide of life surges through the soul. These days of spiritual effluxion are also days of power and attainment. What intellectual men strive after in vain during neap tides they reach splendidly in moments of inspiration; and so the spiritual man without toiling or rowing reaches high beliefs and perfections in those glorious hours when the hand of God is upon him for good. Pentecostal times are high-water marks, when the believer, letting himself go, is carried into higher, wider, and more satisfying experiences and attributes. All the dreary mud flats are no more, and the soul knows nothing but the thrill of power, the crystal of purity, the reflections of the sky. These are the days of high tides, blessed days when there is no surf, no mud bank, no weeds, no noxious sights or odors, but when, filled with the Spirit, everything evil is gone from us, and everything human and temporal has become beautiful in the light of the divine. — *Rev. W. L. Watkinson, D. D.*

To be sincere. To look Life in the eyes
With calm, undrooping gaze. Always to mean
The high and truthful thing. Never to screen
Behind the unmeant word the sharp surprise
Of cunning; never tell the little lies
Of look or thought. Always to choose
between
The true and small, the true and large,
serene
And high above Life's cheap dishonesties.

The soul that steers by this unfading star
Needs never other compass. All the far
Wide waste shall blaze with guiding light, tho' rocks
And sirens meet and mock its straining gaze.
Secure from storms and all Life's battle-shocks
It shall not veer from any righteous ways.
— *Maurice Smiley.*

MORNING MELODIES

LIDA KECK-WIGGINS.

"HAVE you ever noticed," said a friend, "when you have been down town very early in the morning, before the rush and hurry of the day begin, how the rumble of the cable cars, the roll of the steam engines, and even the rattle of the few wagons, seem to be making a kind of melody?"

"I have not noticed it," I answered.

But ever afterward I heard the morning music of the traffic wheels because my friend had told me of it. With the tuning-fork of her soul she had touched my ear, according it to the melody of the dawn.

Day after day I have heard the opening peal of the great organ of commerce, and day by day have sadly let the music be drowned by the harsh and hurrying sounds of the later hours. But the music was still there — just as the stars are in the sky all day long. The greater noise drowned the rhythmic rumble of the wheels. The world's hurrying footsteps, its loud voices and its breathless haste, kept from my ear the inspiring symphony of the morning sound.

As children we look upon a world of ideal beauty. We hear, in life's morning, the music of the spheres; we know nothing of the clash and clamor of the world; we have not yet heard "the nations snarling at each other's heels." By and by the rude haste and scuffle of the multitude drown for us the music of life's

morning; no longer are our souls æolian harps sensitive to God's gentle breezes. Ah! no; our spirit ears are dulled, and our hearts are out of tune with the Infinite. Small wonder is it that we love the lines:

"Backward, turn backward, O Time, in thy flight!

Make me a child again just for tonight."

And yet, ever and forever, beneath the mad current of commerce and world-strife, forgotten and unheard, but ever moving on, is the heavenly harmony of God's love. We may hear it if we will but close our ears to discord and to strife. Ah! heaven is so near if we but knew! We may feel again and always the rapture of childhood if we have a child-heart in our breast. Sweet, sweet music of youth! Nature never meant that thy soul-soothing cadence should be drowned by harsh and quarrelsome sounds of trade. Nay, she *will* not have it so. Ever and anon, in a thousand indefinable ways, she calls her children to her, and whispers a love-song in their ears. God never meant that His children of a larger growth should forget the "Glory to God in the Highest" which their souls sang in the day-dawn of their spiritual life. Day by day He fills His spiritual universe with heavenly harmonies. You may hear them if you will.

Springfield, O.

THE SEPARATE MAINTENANCE

"ELIAS, what does this mean?" Maria Mann's portly frame shook and her voice was shrill with anger. "Seth Peterby is measuring out in the pine grove, and he says he calculates to begin to cut it down next Monday morning. Cut down the pine grove!"

Elias Mann, smaller than his wife, heavy and square-chinned, turned his head away as he answered:

"I'm goin' to have every stick of it cut down before next Saturday night! There's masts and spars there that'll be worth nigh upon a thousand dollars to the firm of Dooliver & Mann. And" — Elias had cast a swift glance at his wife and become wrathful at the sight of the tears that were rolling down her cheeks — "I calculate a man has a right to do as he's a mind to with his own trees."

As he walked away there came into the mild eyes of his wife a spark that dried their tears.

"'Twas the last straw that broke the camel's back," she murmured, as she dropped into the sitting-room rocking-chair. "While we were strugglin' so, I I couldn't leave him because I wouldn't be beholden to my folks, but now that he's doin' so well he can give me a separate maintenance, and he's got to! At home I was the smart, managin' one that everybody heard to, and for thirty years I've been trod under foot by that little mite of a snappin'-eyed man! Now the way is open at last, and it's come to an end!"

So suddenly altered was life that the familiar sights and sounds, the *Agriculturist* and the candle upon the light stand where Elias had left them the night before, the cat's purring and the canary's shrill singing, seemed strange and unfamiliar.

She bestirred herself to set her house in order and to pack her trunk. When it came to putting Elias' clothes in order the wrinkles deepened in her worn face.

"He'll get old Sabry Gould to do for him, and she's terrible slack," she said to her-

self, and then scorned herself for her softness and hardened her heart.

"He knows just as well as I do that Ruthy's playhouse was in that biggest pine-tree," she murmured as she worked. "He knows 'tis her green moss carpet, that I've always swept with a broom, that he's goin' to have trampled on and tore up and ruined. He knows what comfort I've took goin' out there to sit in the cool of the day, feeling 'most as if I was in meetin'." Ruthy was the daughter who had died when she was six.

It was not until the next morning at breakfast that Mrs. Mann declared her intention to Elias. She had before threatened separation, and had weakened in her resolve. Now she meant to be sure that she should not.

"I'm going to leave you, 'Lias," she said, as she passed him his second cup of coffee. "I'm going to live with my sister Aurilly, and you've got to give me a separate maintenance. You ought to give me as much as four dollars a week."

"I'll give you five," said Elias, cheerfully.

"I want you should carry me up to Hermon Saturday morning," went on Maria, in a firm voice. "I expect you can get old Sabry Gould to do for you" —

"I don't want Sabry Gould nor anybody else," said Elias, calmly. "Women-folks ain't so indispensable as they think."

Mrs. Mann rose and left the room. "There's been bickerin' and bitter words enough between him and me," she said to herself. "It's a comfort to think there won't ever be any more."

When she called to him Saturday morning to help her bring down her trunk, she saw in his face an incredulous wonder, not without a shade of dismay.

"It puts me out some to go to Hermon today, but I expect it's worth the trouble," he said, as he hoisted her trunk into the high wagon. She waited for him to put on his Sunday coat, while the cat upon the porch cried with keen feline forebodings. She remembered that she had left a pan of milk where it might sour. Elias called to her that he could not find the clothes-brush. He never could find things. She wondered what the neighbors would say, and the minister.

"He never gave in to me in all these thirty years — not the least mite," she said to herself. Elias' look of dismay had deepened when he came out; there was unwonted color on his rugged cheeks.

They drove down through the village, which preserved its every-day aspect astonishingly in this new world upon which Maria Mann had entered, and so out upon the Hermon road, woods-bordered and fragrant with spring.

"It's consid'able mild for April. I ought to be tendin' to the plowin'," remarked Elias, in a somewhat aggrieved tone.

"I shan't make you any more trouble, 'Lias," said his wife.

"You'll get your maintenance steady an' reg'lar," said Elias. And then there was silence on the long, up-hill road.

At last Elias drove a little way into a woods road, for the noon sun was growing hot upon the hill, and Maria spread out the luncheon she had brought.

Beyond them, in a clearing, stood the ruins of a house, stark like a corpse, with staring window spaces and fallen doors. Near by was a gaping cellar, where another house had stood.

"That house don't appear ever to have been finished," remarked Elias, curiously, to an old man who came out of the woods with an ax on his shoulder.

"The next high wind 'pears likely to finish it," answered the man, jocosely. "The man that begun to build it, old Isaac

Appleby, he's wanderin' round demented and his wife is dead. They used to live in a little house where you see that cellar, and they appeared to live happy enough — though they were always the kind that was bickerin' and naggin' at one another — until somebody died and left 'em money enough to build a new house. Then they fell to quarrelin' about where it should be put and what kind of a house it should be, and the upshot of it was she went to live with her folks, and before long she died. They said he was terrible high-handed and wouldn't ever give in to her a mite. But when she died it made him nigh about crazy. You'll see him wanderin' round here, talkin' to Maria — that's his wife — and Abby Ellen, his daughter that died before she grew up. I expect there's a good many folks that kind of gets in the habit of bein' quarrelsome and cantankerous, when they really set by one another. Anyhow, there was Isaac Appleby 'n' his wife. They couldn't live together in peace, but they couldn't live without one another no-how. Human nature is a cur'us thing."

There was silence in the wagon as the man's footsteps died away. Elias got out and busied himself for some time with taking the feed-bag off Abigail's head and storing it in the wagon. When he got into the wagon again Maria spoke tremulously, with tears running down her cheeks:

"Do you s'pose, 'Lias, that Abigail could stand it to go right back home again?"

"I calc'late she could. She's had a good feed," said Elias, briskly.

"Then I want you should drive her right back again. And, 'Lias, I never want you should say a word to me again about a separate maintenance!"

"Why, land sake, I never did, mother!" said Elias, lightly, although his voice was husky. He had not called her "mother" before for twenty years!

Abigail trotted homeward. Spring blossomed afresh and the earth was new.

"Seems real good to have you to home again, mother; just as if you'd been away for a long spell," said Elias, as she bustled about the house. She glanced at him, and saw with a pang that he looked suddenly worn and aged.

"It ain't as if he hadn't had considerable to put up with in me! Folks always do have to put up with one another. Seems most as if I'd been crazy," she said to herself.

To Elias she said, taking the curdled milk from the window, that she calculated she should have to make some sour milk gingerbread.

She listened Monday morning for the sound of the ax. Elias had gone off early to Millbridge. She said to herself that he seemed so different: perhaps he did not want to see how bad she would feel. But he could not give in — that would not be Elias.

But all was peaceful in the pine grove. She went out and swept little Ruthy's carpet for the last time before it was ruined.

Seth Peterby came along about eleven o'clock, but he drove by. She called to him and asked him when he was going to begin to chop.

"Mr. Mann said he'd changed his mind, and wa'n't goin' to cut down the pine grove!" Seth shouted, in answer. "Said he was goin' to Millbridge to buy the masts and spars." — SOPHIE SWETT, in *Youth's Companion*.

— To judge from what an old lady recently wrote her pastor, there is still need of a revised theodicy. Speaking of a bereavement, she remarked: "But we know that the ways of Providence are unscrupulous." — *Congregationalist*.

BOYS AND GIRLS

A STORY OF THE LINE

EMMA A. LENTE.

A LITTLE weather-beaten house stood close beside a railway, whose shining track stretched far and away in a straight line toward the east, and toward the west curved sharply round a stony hill a little distance below the house.

This was the only home that Danny, Pink, and Rosie Blair had ever known. There was a large garden, a few fruit trees, and beyond were woods and rocky pasture-lands fringed with berry bushes.

John Blair, the strong, good father, had been a track-walker; and since his death the mother had washed and mended for the men on the work-train, and tilled the fertile garden, raised chickens and picked berries, and with it all had made a living for the little family, who never knew how isolated they were; for did not all the living, moving world pass their very doorstep?

The trains were a never-failing and never-ending fascination. The children knew their time to a minute; and if a train was a bit late, three pairs of eyes gazed anxiously along the shining up-track or down to the curve.

The beat of the track-walkers had been lengthened and the tunnel and cuts a mile or two below claimed the most attention; so the dwellers in the tiny brown house had come to feel that they had somehow a duty in watching the track within their view.

But nothing had ever gone wrong. The cars — freight and passenger — rolled safely and smoothly past, and the regular trainmen came to know and notice the children who usually sat in a row on the top doorstep and waved a greeting to them. One of the conductors often threw off something — an illustrated paper or magazine, an orange, or handful of peanuts. Oh, it was very lively and lovely, living so close to the railway!

But one summer-day the mother went on her weekly errand over to the nearest store for supplies. She carried eggs and berries to exchange, and she shortened the distance by going across the fields and over the ridge. The little ones watched her up the path, and waved hands to her as she rounded the little hill. She was a dear, dear mother!

Then Danny fed the baby-chickens, who seemed to be always hungry; he brought in some wood and chips for the supper-fire, for the mother was sure to bring home something good to cook; and his sisters picked their aprons full of daisies. Then they all went around to the front doorstep. It was shaded there, and the girls made daisy-chains while Danny looked at the paper which had come flying off a train the day before.

And so an hour passed very quickly. But how hot it was! Not a leaf stirred, and the gravel along the track radiated heat like a bed of coals. Then there was a low rumble in the distance. Was it a train? Pinkie ran in to look at the clock; but it was not time for the down express. Then that sound again. It must be thunder, they said; but, no! the sun shone as brightly as ever.

But it was really thunder, and very soon the friendly sun was buried in a cloud, very black and ugly-looking, and the wind came in great fury and whirled the dust and lashed the treetops.

Danny hurried as fast as he could — for one leg was not as good as the other — to shut down the windows, fasten the door of the chicken-house where all the frightened things had huddled when the gloom fell, and brought in the towels bleaching on the grass. "Danny is so thoughtful," the mother often said. He wondered where she was now, and hoped she had not left the store to be caught by the storm in the open fields.

Then with a roar the rain came; then hail, which beat on the west window as if to dash it in. Rose and Pinkie began to cry, but Danny tried to be cheerful and brave; he talked, and whistled a bit, and then through all the noise of the tempest the down-express rushed past with its load of sheltered and happy passengers; and its passing was a little comfort to the lonely children.

Oh, it was a terrible storm! The lightning was blinding and the crashes of thunder jarred the little house; but it was too furious to last long, and while it yet rained the sun came out clear in the west. Then Danny hastened to open the door to the sweet fresh air. Pools of water filled every hollow; a rainbow arched the flying cloud; the rails up the track shone like polished silver; and down by the curve — Danny rubbed his eyes to get them awake — there lay a pile of earth and stones, and an uprooted tree!

The boy glanced at the clock, which kept such true time always. Seven minutes, possibly eight, and the up-express would dash around that curve; but it would never glide on smoothly past their door.

The boy knew what ought to be done, for he had listened to many railroad stories and been thrilled as he heard them.

Where was the mother's little red shawl, and how should he run fast enough with his crippled leg to get around the curve in time? The shawl was not hanging in its usual place; but Rosie had on a red skirt. There was no time to unfasten pins or buttons, and Danny fairly tore the skirt off, meanwhile charging them not to leave the front doorstep, and with his sisters' pleading cries in his ears, he started down the track to save a train.

He never could tell how he went. The ground seemed to glue his feet; he struggled as if in a bad dream; he panted for breath. Oh, if there was only a little more time! But he reached the landslide; he had to pick his way around it; he slipped in the mud, and staggered on again. There was a roaring in his ears; he could not tell if it was the coming train or only the fevered blood beating on his ear-drums. Oh! if he only had two good legs — or more time — or could breathe — or — or — what a fearful dream he was having! If he could only wake up and find himself sitting on the doorstep with his sisters, where the sun did not shine so hot, and he could get a drink of cool water! But through all this tor-

tured dream he was making for the curve.

He rounded it just as a whistle cut the air; it was the warning for the tunnel a mile or two below. There was another curve, but he could never get around that in time, for it seemed as if he could already hear the roar of the car-wheels spinning madly on toward their doom.

Then, suddenly, Danny seemed to have but one leg. It was the good one, but it wouldn't go alone — only a hopping step or two. The boy dropped to the ground, clutching a stone as he fell, and tearing the skirt apart, he rolled the stone in one piece, and crawled up the bank just as the train came around the lower curve.

The watchful engineer saw the little figure with one hand wildly fluttering a red streamer, and put on the brakes even before the stone-weighted bundle struck his cab. The speed slackened, but the mighty engine could not be curbed at once, and it pushed on around the curve and even a little way into the mass of wet earth and stones; then it stopped, conquered.

A jar shook the crowded cars, and people rose from their places, startled but unhurt. Then men hurried out, and saw the peril which had been so narrowly averted, and inquiries arose as to how it had been done. Who had seen the danger and forewarned the train? No one but the engineer had spied the kneeling bit of a boy on the bank, but a train-man was sent hurriedly down to bring the child while the engine backed itself free, and willing hands set to work to clear the track.

"The little chap seems about done for!" said the train-man. "Give him some water, then maybe he can talk; he can't seem to stand."

"I'm — all right," whispered Danny. "Is the train — all right? Take me home — to Rose 'n Pinkie — I promised — ma I'd take — care of 'em, but — I had to leave 'em — 'cause — 'cause —"

Rose and Pinkie had never left the step, but their faces were wild and white with terror and wonder at seeing Danny lying limp in the arms of a stranger, and many others following. Just then the mother came down the hill-path, laden with packages, which she dropped anyhow and anywhere as she saw the crowd about her door. She had found refuge from the storm in a deserted cabin on the ridge, and there were hurried questions and answers as she rushed into her little home; but Danny smiled up at her, and told her not to worry, for he was all right, and the cars were all right, and it was too bad about Rosie's skirt, for he tore it, and lost it, and —

But the train was ready to go. There were hurried good-bys and hearty blessings, and a hatful of greenbacks and silver was emptied on the bed beside Danny, for there were many wealthy and grateful men on that up-express.

The conductor sent a doctor down from the next station to look the little hero over; and the officials of the road were informed of his noble and successful action; and, as a reward, they have sent Danny to a hospital, where he is to be cured of his lameness and made strong and well.

Poughkeepsie, N. Y.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson IV

SUNDAY, OCTOBER 23, 1904.

2 KINGS 5: 1-14.

ELISHA AND NAAMAN

I Preliminary

1. **GOLDEN TEXT:** *Heal me, O Lord, and I shall be healed; save me, and I shall be saved.* — Jer. 17: 14.

2. **DATE:** About B. C. 800 (or B. C. 847, revised chronology).

3. **PLACES:** Damascus, the capital of Syria; Samaria, the capital of Israel; the River Jordan.

4. **HOME READINGS:** Monday — 2 Kings 5: 1-14. Tuesday — 2 Kings 5: 15-27. Wednesday — Luke 17: 11-19. Thursday — Mark 1: 35-45. Friday — John 9: 1-11. Saturday — Psa. 51: 1-13. Sunday — Jer. 33: 19.

II Introductory

Our lesson contains one of the most beautiful and instructive incidents to be found in the earlier Record. King Benhadad of Syria had a general whom he highly prized — Naaman — "mighty in valor," the deliverer of his nation; but yet a man whom neither honor nor riches could make happy, for he was a leper. He had in his household a female slave — a young Hebrew girl, who had been captured in one of the forays across the border, and who waited upon his wife. The maid had been trained in the faith of Jehovah. She knew about Elisha and the wonderful things God had wrought through him. She felt sure that he had power to heal her master, and expressed this confidence one day to her mistress. Her words were reported to Benhadad. The king at once decided to send his favorite to the wonder-working prophet. Supposing, of course, that a man of such endowments would be enrolled among the royal dependents, and exercise his functions only in obedience to a royal command, the Syrian king wrote a letter to King Jehoram, informing him that he sent therewith his servant Naaman to be healed by him of the leprosy. Naaman made the journey to Samaria in great state, attended by a numerous retinue and not forgetting the usual propitiatory gifts of treasure and garments, which in this case were princely in amount and value. The consternation of Jehoram when he read the letter of the Syrian king to his counselors, is graphically depicted. Rending his clothes, he demanded: "Am I God, to kill and make alive, that this man doth send to me to recover a man of his leprosy?" Evidently, he concluded, his motive was to pick a quarrel in asking such an impossibility.

Jehovah's honor might have suffered in this case, had not Elisha heard of the king's dismay and sent him a significant message. Jehoram had forgotten about the true God and His power; let Naaman be sent to him (Elisha), and "he shall know that there is a prophet in Israel." The proud general, vexed doubtless at his reception at the palace, drove in state to the prophet's humble door. He had thought it all out just how he would be received — such a man as he: This man will hasten to greet me with the most re-

spectful salutations; he will show his high sense of the honor I confer upon him by coming to his house; he will take his stand and invoke his God in some mumbling incantation; then he will wave his hand up and down over the leprosy part, and I shall be healed; and then I will condescend to reward him. But his thoughts were vain. No prophet appeared to greet him. No consideration whatever was shown him — nothing but a servant, who told him to go to the Jordan, bathe seven times, and he should be healed. This was too much for the haughty Syrian. He flew into a rage and turned his chariot from the door. "Bathe seven times in the muddy Jordan! What mockery! If a river bath is all I need, are not Abana and Pharpar better than all the waters of Israel?" He would tarry no longer. He would go back home. Israel should pay for this slight.

But Naaman's attendants were more sensible than their master. They gathered about him. They asked him to think it over. How gladly would he have done "some great thing" at the prophet's bidding — why not, then, an easy thing? Naaman was persuaded at length. He humbled his pride, drove to the Jordan, dipped himself in its turbid waters, and rose, after the seventh time, sound and whole. "He was clean."

III Expository

1. **Naaman.** — The name means "pleasantness," or "a good fellow." Captain of the host — commander-in-chief. King of Syria — Benhadad II., probably. A great man with his master — occupying a high place in his confidence. By him had given deliverance (R. V., "victory"). — In the Hebrew conception all nations were under Jehovah's control. Further, it appears from the Assyrian records, and especially from the "Black Obelisk" (now in the British Museum), that Ahab, king of Israel (father of Jehoram), belonged to the Syrian alliance which withstood the attacks of Shalmaneser II. These attacks extended over a period of fourteen years, and Naaman was probably the leader who repelled the attempted invasion, aided, unconsciously, by the God of Israel. A mighty man in valor, but . . . a leper — a "but" that ruined all. Vain all his valor, renown, wealth, with life poisoned at its very fountain. Apparently the Hebrew law of utter exclusion for the leper did not exist in Syria.

2. **Syrians had gone out by companies** — marauding bands, crossing the frontier for plunder. Brought away captive. — No tenderness was shown in these hostile incursions. A predatory band made short work with a hamlet, murdering without mercy the aged and helpless, seizing whatever spoils could be easily carried, and not forgetting a choice captive or two for the slave market. A little maid — a young girl. Waited on Naaman's wife. — Probably, therefore, she was beautiful or graceful. She said unto her mistress — with self-forgetful sympathy. Would God. — Oh, that it might be God's will! My lord — Naaman. Were with the prophet . . . in Samaria — Elisha, who had his residence in the capital, but itinerated through the country. He would recover him of his leprosy — using her own Israelitish idiom, the same as that used in reference to Miriam's restoration (Num. 12: 15): "He would gather him from his leprosy." Her faith was remarkable, and had no precedent to lean upon, so far as we know.

There is no record of either Elijah or Elisha curing a leper till we come to Naaman's case. One went in — probably Naaman himself, who had been told of the girl's confidence, and spoke of it to the king.

5. **Go to, go** — equivalent to, "Very well, go;" that is, to Israel. Will send a letter unto the king. — He supposed the prophet to be nothing but a wonder-worker, a dependent of the king, obeying him as the magicians obeyed Pharaoh. Ten talents of silver — about \$19,000 in our currency. Six thousand pieces of gold — "shekels of gold" (Rawlinson). Its value, in our currency, would be about \$58,000. Ten changes of raiment — costly robes.

6, 7. **Brought the letter.** — The distance from Damascus to Samaria in a straight line is 110 miles. King of Israel — Jehoram, probably. Sent Naaman . . . mayest recover him — that is, may order your chief magicians to effect his cure. Rent his clothes — in alarm and indignation. He knew nothing of the circumstances that led to this abrupt and extraordinary demand. Am I God to kill and make alive? — Does the Syrian king look upon me as God, that he asks me to do what only God can do, who giveth life, and removeth from life at His sovereign pleasure? To the king of Israel leprosy was "the parable of death," incurable by human means, yielding only to supernatural power. Consider, I pray you — spoken probably to his counselors. Seeketh a quarrel. — He asks of me an impossibility, as a pretext for renewing the national quarrel.

8, 9. **Elisha . . . sent to the king** — following, undoubtedly, some divine intimation to interfere in the matter. Let him come now to me — not uttered boastfully, but simply, with the purpose of vindicating Jehovah's honor both before the heathen general and his apostate king and countrymen. A prophet in Israel. — Jehoram had indignantly disclaimed the power to exercise the divine prerogatives, but he had ignored the presence in his capital of one who did represent Jehovah, and could, in that capacity, even "kill and make alive." It was well that the king should be reminded of the prophet's existence and power. Came with his horses and chariots. — If he must go to Elisha, he would make the impression upon him that no common patron of his skill had waited upon him.

10. **Elisha sent a messenger** — Gehazi, probably; a cutting but wholesome rebuke. Elisha was acting under Divine instruction, and the first step in humbling the Syrian's pride and preparing him for his cure was

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for the prophet to decline to see him. Neither his grandeur nor his gifts were to purchase for him healing, but his obedience; and before he would obey his pride must be humbled. Wash in Jordan seven times — a very simple, but a very unpalatable, direction.

11. Naaman was wroth — at the slight put upon him, the indifference with which his rank and pomp and credentials were treated by this unknown prophet, and the seeming triviality of the directions given to him. Went away. — Burning with anger, he turns from the prophet's door. Behold, I thought. — As he turned his chariot he probably gave vent to his feelings aloud. An Oriental in his rage is not usually silent. He will surely come out to me. — Certainly Eastern manners gave him a right to expect that; and especially in his case, a great general, bearing royal credentials. Call on . . . the Lord his God — "Jehovah his God." Naaman had rehearsed in his own mind all the details of Elisha's expected behavior. Strike (R. V., "wave") his hand over the place. — His leprosy was, apparently, local.

12, 14. Are not Abana and Pharpar? etc. — If a river bath is all I need, why not the pure crystal streams of my own land, rather than the waters of this muddy, Israelitish Jordan? — a truly rationalistic argument, true to human nature today. God's commands are still met by a "Why this?" and a "Why not that?" If . . . bidden thee do some great thing — a soothing, most sensible, and most convincing way of putting the matter. Yes, he would

have obeyed the prophet then — but it would have left him prouder than before. How much rather then? — If you would gladly obey him in the greater, how much rather in the less! Dipped himself seven times. — "'Seven' is the stamp of the works of God" (Kell). His flesh came again, etc. — The ulceration and disfiguring scars all disappeared, and the flesh beneath was as healthy and fresh as that of a child.

It is in keeping with the ideas of the age that the grateful Syrian should ask leave to carry back to Damascus two mules' burden of earth, to build an altar to Jehovah upon the soil of his own land; on which alone, men would then think, He could be rightly honored. . . . He makes only one request more, and this the prophet, with a fine anticipation of Christian charity, tacitly grants: When his master, leaning upon his arm, required him to go into the temple of Rimmon, and he had to prostrate himself before the god, he trusted it would not be reckoned as disloyalty to Jehovah, whom alone he would henceforth really worship. Gehazi's punishment for treacherous meanness, which compromised not only Elisha, but the true religion itself, is a fitting pendent to the story (Geikie).

IV Inferential

1. God's grace, even under the Jewish dispensation, was not restricted to "the peculiar people."
2. Many an outwardly successful life has its concealed "but," which spoils all.
3. When brought into straitened places, God generally has something for us to do or say.
4. If the leprosy of the body be loathsome and incurable by man, how much more so the leprosy of the soul!
5. "Men invent a God in their own minds, and go to the Bible to see if they find the same God there; if not, they reject Him" (Shedd).
6. Men are willing to do "some great thing" for their salvation, but are unwilling to accept the simple provisions of the Gospel.
7. What losses has pride caused!
8. Those who bathe in "the fountain opened for sin and uncleanness," rise to "newness of life."

Dr. Steele's Birthday

WHEN the pastor and people of First Church, Dorchester, learned that Dr. Daniel Steele was rapidly nearing his 80th birthday anniversary, they resolved that it should not pass without a suitable recognition. On Wednesday, Oct. 5, a reception was held, both afternoon and evening, at Dr. Steele's home on Eliot Street, Milton. The entire lower portion of the dwelling was beautifully decorated with garlands and festoons of autumn leaves and field flowers, the work of several young ladies of the church. Dr. Steele was assisted in receiving by his daughters, Miss Caroline and Miss Grace Steele, and by Rev. and Mrs. J. F. Allen. An orchestra, composed of young people of the church, made the occasion joyful with music. Upon a table in the reception hall was placed a set of Jowett's Plato, in five massive volumes, the first of which bore this inscription, upon the fly-leaf: "These volumes are presented to Rev. Daniel Steele, D. D., on the eightieth anniversary of his birth, by his friends of the First M. E. Church, Dorchester, October 5, 1904." Below, in Greek script, was this line, from the "Agamemnon" of Æschylus: *Aei gar hebda tois gerousin en mathain* ("Learning is ever in the freshness of its youth, even for the old").

Throughout the afternoon there was a

A LETTER TO OUR READERS

58 COTTAGE ST., MELROSE, MASS.

DEAR SIR: JAN. 11th, 1904.

Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed — my strength and power was fast leaving me. I saw an advertisement of Swamp Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp Root to all sufferers I am,

Very truly yours,

I. C. RICHARDSON.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp Root. If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

constant stream of visitors, including many of Dr. Steele's clerical associates. Rev. G. W. Brooks, of the Congregational Church, and Rev. L. A. Swett, of the Baptist Church, of Dorchester Lower Mills, Rev. Roderick Stebbins, of the Unitarian Church, and Rev. H. S. Huntington, of the Congregational Church, of Milton, were among those who paid their respects.

The evening reception was still more largely attended. At 5 o'clock a large delegation of the little ones of the church arrived, comprising the greater portion of the Junior League. They crowded into the parlor, surrounding the good doctor, one of the foremost bearing a huge bouquet of roses and pinks. Miss Edith Swift, aged eight, was the spokesman, and in a clear voice said: "We bring you eighty blossoms for your birthday, because we love you. We hope that you will live to enjoy very many more birthdays." She then placed the flowers in Dr. Steele's hands. He was much affected by the incident. The mail also brought very many written congratulations. The postman, when he arrived upon his afternoon round, went into the parlor for a moment, his pouch upon his shoulder, presented his own felicitations, and placed in Dr. Steele's hand a large packet of letters of greeting.

The occasion was one of great pleasure to all, and especially to Dr. Steele himself, who received his honors with his customary modesty, thanked all for their good wishes, now and then glancing toward the excellent portrait of his late wife, which hung upon the wall, as if wishing her to share in his happiness.

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population of Rhode Island is engaged in agriculture. Five townships which showed a population of 12,000 in 1800 had only 5,000 in 1900. In the western half of Rhode Island, excluding Westerly, there are only nine resident pastors among 50 churches.

One speaker cautioned the meeting by saying that there were underchurched towns as well as overchurched. Lamentable conditions may be found near centres that are thought to be overchurched. Let these churches strike out and work the fringes. One church might take the northern part of a town, another the southern.

B. B. Johnson, of Waltham, said there is great danger that the 379 charitable societies of Massachusetts overlap one another. They should federate. Last spring L. R. Emrich made it possible for several poorly paid preachers to spend two weeks at Andover Seminary free of expense. He is planning to supply such with the best books and arrange for group meetings.

Dr. S. M. Dick took an active part in the meeting. Rev. E. T. Root, of Providence, R. I., was approved as field secretary for New England. Let us keep our eyes open and our hearts warm. Something will come of this conference.

Amherst, Mass.

SPRINGFIELD REVIVAL PLANS

REV. EUGENE M. ANTRIM.

BORN in a yearning among the people and pastors of Springfield for a moral and spiritual awakening among the masses; this longing fed by a great desire to reach the unchurched; a hope, thus ventured, strengthened by the discovery of two or three simultaneous but independent plans looking toward a more active and cordial co-operation among the churches and religious institutions of the city; a resolution to attempt or die made by a group of pastors—thus was the Springfield Revival Campaign inaugurated. Not for years has there been such active co-operation among Christian people in Springfield as has already been attempted since May. The tide of faith in a revival is rising slowly, but steadily.

It was decided at an informal conference of pastors to issue a call to all the Protestant churches of Springfield, to send the

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pastor and two lay delegates to a general conference of churches to discuss the proposition of a union revival campaign in the fall. This meeting was held in May. It was decided at this meeting after discussion to refer the question to the various churches to act on. At a later meeting reports favorable in almost every case were made, and the Springfield Conference of Churches was organized, with Rev. John L. Kilbon, a Congregational minister, as president; Rev. W. E. Vandermark, of St. James Methodist Episcopal Church, as secretary; and Mr. George D. Chamberlain, a layman, as treasurer. An executive committee was also organized, with Rev. W. N. Hubbell, pastor of the First Baptist Church, as chairman.

It was also definitely decided to begin a revival campaign. This campaign was to consist of three periods: (1) the organizational period, (2) the educational or inspirational period, (3) the evangelistic period.

During the *organization* period, lasting from May till Nov. 13, the churches were to be individually organized and prepared for the work. The plans, in some details, have been a development. It has come to us that the organization of personal workers' training classes in each church by the pastor, should be a prominent feature of preparation. Picked people rather than a promiscuous crowd should make up these classes. With the purpose of inspiring interest among the young people of the city in this work, a meeting of delegates from each society was called at the Y. M. C. A., and, on Oct. 31, Rev. Howard Agnew Johnston, a Presbyterian pastor of New York, author of "God's Method of Training Workers" and "Studies in Personal Work"—books which could be used in a personal workers' class—gave an inspiring address on personal work to a mass meeting of young people.

In the meantime the treasurer is endeavoring to raise a guaranteed fund of \$1,000 to cover the expenses of the union meetings; and the executive committee has sent out a list of topics for prayer meeting talks and for Sunday sermons, and suggested a general exchange of pulpits on Sunday, Oct. 9.

The *educational* period will be occupied by a series of inspirational addresses in City Hall, from Nov. 13 to 20, by Bishop John H. Vincent. His themes will touch on the fundamental doctrines of grace and of the Gospel, especially as related to the home, the church, business, social and personal life. No attempt is to be made during this week to draw the net.

From Nov. 20 on, the city will be divided into groups for definite *evangelistic* work in an attempt to reach the unsaved and the unchurched. Each of the churches, with the exception of a few which by reason of location or other circumstance deem it wise to hold revival services alone, will join the contiguous group, and unite in the revival campaign under some evangelist. Thus the whole city will be engaged in this work at one time. The churches are joining in cordial co-operation, and the tide of faith in an awakening is rising. Of course indifference and apathy are met, many have little or no hope for any good results, but the press has taken liberal notice of the plans and work, while the faith of all deeply concerned is on the increase. Some seem to be afraid of emotionalism. But one Congregational pastor remarked in a public address that he believed no Baptist

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or Methodist church in New England was in any danger of it, and he was very sure that no Congregational church in America was. True emotion, the love of God and the love of neighbor, is at the very heart of Christianity. Prayer, planning, preaching of the Gospel, and personal work, are four words writ large on our revival campaign.

Springfield, Mass.

A Brotherly Tribute to Dr. Upham

An honored representative of another denomination, who summers at Cottage City, upon hearing of the death of Dr. Upham, writes the editor:

"The preaching of the late Dr. S. F. Upham was of the kind that not only appealed to the intellect, but that also took hold of the heart. Other men have been more learned than he, other men have been more eloquent, but he had a combination of qualities which gave him great platform power, and which carried conviction, while informing the understanding, stimulating the spiritual imagination, and stirring the sensibilities of the hearers. His voice had a certain vibrant quality which thrilled an audience—his tones pulsating with emotion, which yet was kept under strict control. He was not the kind of a man to weep religion into people, but appealed to the manliness of his hearers to come out and side with God. Dr. Upham himself was an essentially manly man. He was proud of his New England origin and intensely patriotic—as an Independence Day sermon preached this last summer at Cottage City, Martha's Vineyard, proved. His sermon on John Wesley preached the preceding summer on the camp ground at Cottage City will be long remembered by those who were privileged to hear it. The news of Dr. Upham's death, after making so gallant a fight for life, made a profound impression at Cottage City, where he was so familiar a figure in the summers, where his voice was so often heard in the Tabernacle pulpit, and where his wisdom was so valued in the counsels of the Camp-meeting Association. Many are thankful that they knew Dr. Upham, and many are deeply saddened by his loss to earth—which is heaven's gain."

A Word of Acknowledgment

Rev. J. S. Thomas writes from Collingswood, N. J.: "Will you kindly say in the HERALD that I feel very grateful to my dear brethren in the N. E. Southern Conference, and many other friends, who have written me letters of love and sympathy in my sore bereavement. I cannot acknowledge them now. I prize the HERALD very much down here, in my separation from my life-long fellow-workers, and read all reports from them with intense interest. God is with me, and I will not murmur at His providence, though 'He slay me.' I will ere long join my sainted wife in His glorious presence."

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In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you, free of charge, a trial bottle of Vernal Palsmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

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Corner-Stone Laying in Glendale, Everett

The corner-stone of the new edifice for the Glendale Church in Everett, was laid with ritualistic services, Saturday, Oct. 1. The cold wind did not prevent the attendance of a large number of interested people, many of whom were from the membership of the Sunday-school. The invocation was given by the pastor, Rev. Joseph M. Shepler; Dr. Leonard, presiding elder of Lynn District, offered the disciplinary prayer; Rev. H. E. Hinkley, pastor of the Glendale (Everett) Baptist Church, led the reading of Psalm 132 responsively; Rev. Dr. G. S. Chadbourne, of Malden, read the Scripture lesson; Bishop Mallalieu made the address and laid the stone; Rev. A. P. Greenleaf, of the Everett Episcopal Church, offered a fervent and hearty prayer; and Rev. I. M. Mellish pronounced the benediction.

Such are the bare items concerning the occasion, but they tell only a small part of the story. Mr. Mellish was the pastor who convened a congregation and Sunday-school at the chapel ten years ago. The chapel was the first meeting-place of what is now the Belmont Church in Malden, and Dr. Chadbourne is the present pastor there. Later there went out from the chapel the Glendale Baptist Church, whose present pastor is Rev. Mr. Hinkley. The Sun-

rested upon the pastor. The chapel will cost about \$12,000, of which rather more than \$8,000 is paid or promised.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

Hampton.—Sunday morning congregations are increasing in this ancient town near the seashore. Sunday evenings the prayer and conference meeting still has place, interest and power. The class-meeting here is like that of the earlier days of Methodist history. Mr. D. A. Marston is the leader. Attendance and interest are most encouraging. This church is fortunate in its possession of a genuine class leader. May his tribe increase! An unusual interest in the camp-meeting was manifest this year. The attendance at Hedding was large. The Hampton house there was greatly improved, and all were much pleased thereby. One member of this church has been called by the death angel recently, and Sister Beulah Godfrey's response was a smile and a swift, glad recognition of her Lord and Master's sure and loving guidance. Baskets of flowers each

good. The Ladies' Aid Society has recently presented an organ to the church. A Junior League has been organized, that the little ones may be gathered in and duly cared for as in the fold and of the flock receiving the Shepherd's care. Special services are contemplated some time in November. During the last quarter five persons have started in the Christian way in the Tuesday evening prayer-meeting. Finances are in good condition, nearly up to date. Rev. Raymond H. Huse is pastor.

Brookfield.—Rev. R. H. Huse has charge here also, and a special interest in the things of God is manifest. On a recent Sunday, Presiding Elder Sanderson preached in the Town Hall, the usual place of worship, and administered the holy communion, a large number sharing that sacred feast of the Christian Church. This was followed by a baptismal service at the river, where the elder baptized 3 persons by immersion. There was a large attendance from the entire region. Special meetings are being held. Some voices long silent have been heard in testimony, and several persons have asked prayers. Times of refreshing are at hand. O. C.

Manchester District

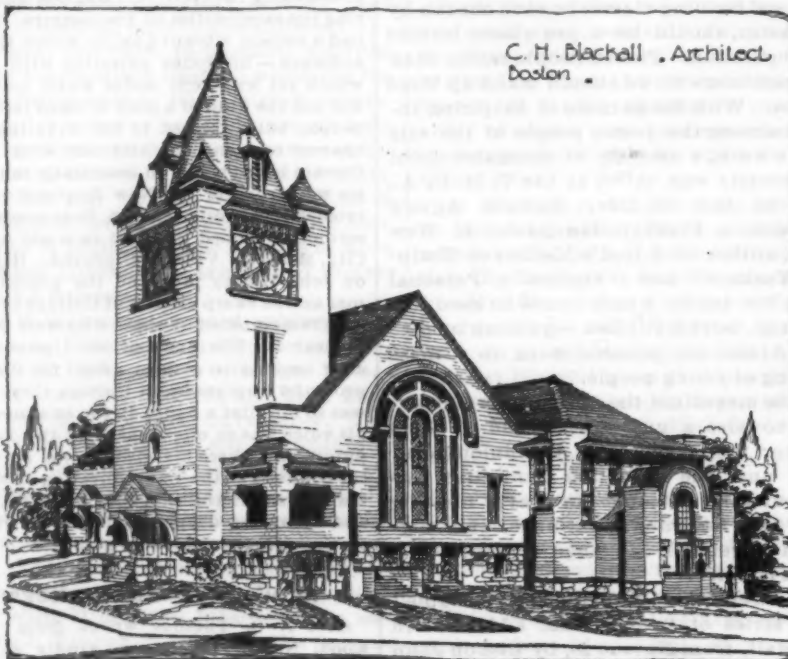
Lebanon.—During the summer months a series of union services were held in the park in the village of Lebanon on Sunday afternoons. The attendance at these outdoor services was good throughout. The pastor of the Methodist church, Rev. Joseph Simpson, was a moving factor in connection with these meetings. He and his good wife are abundant in good works in this corner of the Lord's vineyard. He preaches to large congregations and ably directs in the general management of the society.

Enfield.—The presiding elder visited this place on Sunday evening, Sept. 11, and preached to a congregation of over 75, which speaks well for the general interest of the people in the church. Prayer-meetings are becoming more and more popular, and are well attended, with evidences of deepening spiritual interest. Rev. J. P. Frye is winning a large place for himself in the affections of the people.

Contoocook.—Rev. Mark Tisdale is the pastor of the church in this place. He is at present on his third year as pastor, and is continually growing in favor with the people. His ministry is being attended with accessions to the church. May the good work spread!

Grantham.—Rev. C. T. Matthews was having the best year of his pastorate in this place. The presiding elder, however, thought it advisable to make a change and appoint him to North Charlestown. Here he will have a larger field and better educational facilities for his family. Spiritually and financially the charge is in good shape. The people await the assignment of another pastor.

West Springfield.—This society finds itself in the same position as that of Grantham—pastorless. The people ask the question: "Who will be our new pastor?" By the time these



GLENDAL (EVERETT) METHODIST EPISCOPAL CHURCH

day-school formed by Mr. Mellish, of 7 members, has now about 400 members, besides a Home Department of about 70, and a considerable Cradle Roll. The pastor of the First Methodist Episcopal Church of Everett at the time the Glendale Church was organized, Rev. Dr. W. H. Meredith, was an interested spectator. The pastor, Rev. J. M. Shepler, was appointed to the charge in 1900, and rejoices in a church roll of over 200, largely gathered during his service. Bishop Mallalieu, when a pastor in Chelsea, held the first Methodist service in Everett, and organized the first class. His address, on "Conditions of New England Life," was most happy and well received. The ministers present, and Mayor Dean of Malden, all aided the Bishop in laying the stone.

The chapel, now under construction, will be thoroughly modern and well adapted to immediate needs. The architect is C. H. Blackall, who planned Tremont Temple. A large part of the burden of raising the necessary funds has

week in July and August were sent by this Hampton band of disciples to the Mutual Flower Helpers of Boston for distribution to the needy in the wards where the hungry and the destitute congregate. Thus the country church tries to scatter sunshine in the dark places of the city. Mr. Oliver Towle, a class-leader of long syne, now in his 90th year, is remembered with affection and honor. July 7, a cottage-meeting was held at his home, which was generously attended, and all present received a spiritual uplift. The aged brother cheered his social-meeting guests by well-chosen words of instruction and comfort. The general outlook at this church is bright and hopeful. Five new families have been enrolled on the pastor's visiting list. Bills to date are paid, the offerings being larger this year than usual. Rev. C. M. Tibbets is the earnest preacher in charge.

Dover, St. John's Church.—Rev. E. S. Tarker has added to its staff of servants a deaconess. Miss Mabel Ridgway, from the Boston Training School, a graduate of last June, began her service in Dover, Sept. 15, and has made a very fine impression. The people at St. John's anticipate much gracious aid in their work by the coming of Miss Ridgway. This writer knows the family whence this deaconess came, and is confident that her service will prove helpful in Dover and be hallowed to the upbuilding of the church. The congregations at this church are excellent, and the social meetings are spiritual and edifying.

Sandbornville.—The interest at this point is



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notes are in print the elder expects to have the right man on the field. Bills are all paid to date, and the presiding elder's claim for the whole year is paid in advance.

Trinity, Manchester.—Here is a field of opportunity. The dearth of young men in the society at the beginning of the present pastorate was quite noticeable. Today the pastor's wife has a class of sixteen whom she gathered into the Sunday-school. The members of this class are a sort of intermediate between boys and men—boys in the last stage of adolescence. The pastor and his wife reserve one evening in the week for the boys in the parsonage. Last year this class turned over \$35 into the church and Sunday-school. The Mercy and Help Department of the Epworth League, under the direction of Miss Kate Hemphill, is doing a noble work. The attendance at the weekly prayer-meeting is on the increase. On a recent evening a party of young people from the church called at the parsonage and presented the pastor and his wife with a handsome silver bonbon dish. The call and presentation came as a surprise, and was an expression of the good-will that welcomed the pastor's wife back again to the city after an absence of four months through illness.

East Lempster.—Rev. Walter F. Felch has had a long, steady, uphill pull in this field. He is nearing the summit. The old church has been so remodeled that in the interior it seems to be altogether a new building. New cellar, new furnace, new entrance, a different arrangement of the pews, alterations on the pulpit, fresh painting and frescoing, make everything look different, and give the house of God a more worshipful atmosphere. The pastor has really borne the greater part of the work, not only as to the planning and meeting the expense, but also the most of the manual labor was performed by his own hands. Sunday, Sept. 18, was observed as reopening day. The presiding elder preached to a large congregation. Dr. F. K. Stratton, of the New England Conference, preached the following four nights of that week. Congregations were good, and a deep spiritual interest was manifested. Mr. Felch is working for a revival this fall and winter.

Personal.—At high noon on Wednesday, Sept. 14, at the Walker Pond Farm in Webster, a very pretty wedding ceremony took place when Mr. Sherman E. Ober, of Webster, N. H., one of the pillars of Methodism in that town, was united in marriage with Mrs. Mabel Sanborn, of Lebanon. The ceremony was performed by Rev. Mark Tisdale, assisted by the presiding elder.

Rev. Edgar Blake, pastor of St. Paul's, has his committees at work preparing for the reception of the officers of the Freedmen's Aid and South

ern Education Society and other visitors next month. The meetings of the Society are to be held in St. Paul's Church, Manchester, on Nov. 7 and 8, and it is hoped that as many brethren of the Conference as can avail themselves of this opportunity of attending these meetings will do so.

West Unity.—This society is connected by pastoral relationship with the society at North Charlestown. The change of pastors at the latter place makes a change necessary for West Unity. The society is small and struggling. At the last quarterly conference they report all financial obligations met.

North Charlestown.—The appointment of Rev. C. W. Martin to a larger and more important field on Concord District left this pastoral charge vacant. The appointment of Rev. C. T. Matthews as Mr. Martin's successor is very gratifying to the people. Mr. Matthews was on his fifth year as pastor over the double charge of Grantham and West Springfield, which field he leaves, much to the regret of both of these last-named churches.

Sunapee.—Rev. George N. Dorr is pastor here. He finds a delightful people among whom to minister. His benignant smile and loving heart win the people to him. Financially, Methodism in Sunapee leads the district. There is always money in the treasury, and at every quarterly conference they report all bills paid to date. Mr. George Bartlett, a prominent business man in Sunapee and one of the pillars of Methodism in town, being both a steward and a trustee in the Methodist Church, is the nominee of the Republican party for senator for his district. His friends predict a good majority vote for him.

Marlow.—Rev. Frank O. Tyler and wife are in labors abundant, seeking to build up the kingdom of God in Marlow. He preaches to good congregations. The people look well after the financial interests of the society. Mrs. Tyler is Sunday-school superintendent, and is making a very efficient officer. Under her management the Sunday-school is making good progress.

Webster.—Not much to chronicle here. The faithful few still hold the fort. Rev. Mark Tisdale supplies Webster, driving over from Contoocook. He also preaches once a month on Sunday afternoons at a union church at Lower Warner.

Claremont.—Rev. C. C. Garland is pushing the work vigorously. Rally Day was observed by the Sunday-school on Sunday, Sept. 18. A well-arranged program was carried out. The attendance and interest manifested was most gratifying. The work of the church on the whole is most encouraging both to pastor and

people. Our next Annual Conference is to be held in Claremont, and Mr. Garland is already considering ways and means for its entertainment. The church vestries have been recently overhauled, hard-wood floors have been laid, the walls have been nicely frescoed, and new furnishings have been installed. Other alterations and repairs are under way. The expenses of these improvements are all well cared for. They will not remain to be a mill-stone on the work of the church in the future, as unfortunately too often happens.

W. H. M. S.—The 19th annual meeting of the W. H. M. S. of New Hampshire Conference was held in Main St. Church, Nashua, Wednesday, Sept. 14. There was a large attendance of delegates, and the reports from the various auxiliaries were most encouraging. All the pledges made by the Society have been fully met. The secretaries of the different branches of the work, presented reports showing an advance along all lines. The Society starts out on a new year with faith and courage. Papers were read on "Some Porto Ricans and How they Live;" "New and Important Work;" and "Our Immigrant Work." Miss Frances V. Russell, of the Browning Home, Camden, N. C., gave two interesting and helpful addresses. The Nashua auxiliary of the W. H. M. S. furnished entertainment for the delegates. The following officers were elected for the coming year: President, Mrs. Benson P. Wilkins, Greenland; vice-presidents, Mrs. Charles H. Farnsworth, Manchester, Mrs. J. M. Durrell, Dover, and Mrs. George M. Curl, Concord; recording secretary, Mrs. F. R. Hilliard, Haverhill; treasurer, Mrs. Alvin A. Young, Sunapee; corresponding secretary, Mrs. E. B. Savage, Haverhill; auditor, Mrs. Hugh Young, Sunapee; secretary of supplies, Mrs. Thornton Pike, Newfields; secretary of literature, Mrs. E. H. Emerson, Haverhill; secretary of young people's work, Miss Mary E. Waugh, Concord; secretary of mite-boxes, Miss Lillian B. Richards, Lawrence. Mrs. Grace Wiggin, of Haverhill, was elected president of Dover District, with Mrs. E. S. Tasker, of Dover, secretary; Mrs. Elwin Hitchcock, of Manchester, president of Manchester District, with Mrs. Mary A. Wise, of Manchester, secretary; Mrs. G. W. J. Colby, president of Concord District, with Mrs. L. W. Durgin, secretary. A.

Concord District

Whitefield.—The 30th anniversary of the dedication of the present church edifice was recently observed with appropriate exercises. At this service, Hazen W. Fiske, who has served as usher continuously since its dedication, resigned. Two young men have been chosen to serve in that capacity—Sidney Sinton and Willis Sherrerd. Rev. E. E. Reynolds and his



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people are very happy in their relations, and the work is being carried on successfully.

Moultonboro.—Everything is going along well in this charge. New hard-wood floors and paper add greatly to the parsonage halls. The Ladies' Aid Society cleared \$100 at its annual fair. This church is particularly fortunate in its people who spend the summer in this vicinity. They are interested in the church for the most part, and do much for it through their presence and contributions. The pastor, Rev. D. E. Burns, preached the memorial sermon before the Knights of Pythias, to the great satisfaction of that organization. Congregations are excellent, and all bills are paid to date.

Littleton.—The popularity of Rev. and Mrs. T. M. Cramer was fully evinced recently when their parishioners called unexpectedly at the parsonage to help them observe the tenth anniversary of their wedding. It was a complete surprise, Mr. and Mrs. Cramer being at the residence of Dr. G. F. Abbott at the time. Summoned home by telephone, they found the house filled with the merry crowd. Dr. Abbott came also, and, acting as spokesman, presented Mr. and Mrs. Cramer handsome souvenirs of the occasion. Remarks were also made by Hon. D. C. Remick, after which an evening of pleasant social intercourse was enjoyed by all.

Lisbon.—Rev. C. N. Tilton, according to transfer arrangements already announced, has gone West, leaving Lisbon, Sept. 29. He will now be a member of the Northern Minnesota Conference, and expects to be stationed at Wadena, Minn., on the Crookston District. The people of Lisbon tendered Mr. Tilton and his wife a farewell reception on the night before their going away. Expressions of sorrow at their going were many, while all wished them an abundance of good things in the service of the Master in their new home. During the evening Mr. Frank Buck presented Mr. Tilton a sum of money as a parting gift and slight token of the esteem in which he was held by the people. Rev. John Watson will be Mr. Tilton's successor, and it is expected he will preach in his new pulpit, Oct. 16. Presiding Elder Curl occupied the pulpit, Oct. 9. Mr. Watson is a man in middle life, and comes East with excellent recommendations.

Ashland.—The second quarterly conference showed the work to be in a healthy condition. The people of this church were glad to be able to entertain the Preachers' Meeting, and the preachers were loud in their words of appreciation of the way in which the people looked after their comfort. Rev. J. E. Sweet has returned from a pleasant trip to the World's Fair.

Warren.—The repairs recently made in this church, which Rev. C. W. Taylor is so acceptably serving as pastor, were very extensive. The entire interior was remodeled. New pews were put in, and a new carpet laid. The walls were redecorated, and new pulpit furniture purchased. The first improvement made was putting in new memorial windows, which was done before Rev. H. E. Allen, the former pastor, left the charge. The audience-room is now a gem. The total cost was over \$1,500 and every dollar of it was paid before the reopening of the church. Great credit is due the Ladies' Aid Society, which, in fact, accomplished the task, aided by the hearty co-operation of the officials and the rest of the people of the church. The utmost harmony prevails in this church, and there is a very promising outlook for the work.

Penacook.—The missionary convention held by the Concord District Woman's Foreign Missionary Society in this church, Sept. 23, was full of inspiration and help. Beside the reports, which were of an encouraging nature, there were several interesting papers, as follows: "Forces of Darkness and Forces of Light in India," Miss Mary E. Waugh; "Dux Christus," Mrs. A. T. Cass; "Medical Missions," Mrs. (Dr.) O. B. Douglas. During the afternoon Miss Mary Danforth spoke on the General Conference, and in the evening gave an inspiring missionary address. The next meeting of the district will be held with the church at Franklin Falls.

Personal.—Rev. E. C. Strout has been confined to his home with a cold for several days, and was unable to fill his pulpit on the Sabbath.

Rev. G. W. Jones has been visiting the World's Fair. E. C. E. D.

N. E. SOUTHERN CONFERENCE

Providence District

Providence Preachers' Meeting.—On Monday, Oct. 3, the speaker was Rev. Dr. Butters, of St. Mark's, Brookline. He took as a theme, "The Neglected Outsider," and with a wealth of illustration and in a most felicitous way held the attention of a very large Monday audience. The presentation was so effective that the usual vote of thanks carried also adjournment, lest the fine impression should be marred.

Attleboro.—At the October communion the pastor, Rev. J. O. Randall, received 19 from probation, 1 on probation, and 1 by letter. During July and August the Epworth League and the Sunday evening services were merged. Sunday evenings in July the pastor and some prominent laymen were the principal speakers. Judge Haggerty was one of the lay speakers. During the pastor's absence in August his place in the evening was supplied by visiting ministers. Mention is made of the visit of Rev. James H. MacDonald, formerly of this Conference, but now stationed in Chicago; Rev. P. M. Vinton, of North Easton; Rev. Dr. Thirkield, corresponding secretary of the Freedmen's Aid Society; and Rev. J. E. Blake, of East Providence. The ministrations of these were greatly enjoyed by the people.

Evangelistic Commission.—On Monday, Oct. 3, the Evangelistic Commission appointed by the last Annual Conference met in the Mathewson St. Church, Providence, at 12 o'clock noon. The following members were present: Presiding Elders Ward, Bartholomew and Coultas, Revs. Eben Tirrell, C. H. Smith, F. L. Brooks, J. N. Patterson, Jacob Betts, C. M. Melden, C. A. Stenhouse, and Laymen B. F. Penny, W. S. Swift, and G. W. Smith. Temporary organization was effected by the election of Dr. Bartholomew, chairman, and Rev. C. A. Stenhouse, secretary. Rev. W. I. Ward was requested to read the resolution which was introduced at the last Annual Conference, and through which this Commission has been appointed. (See Minutes). A discussion in which all participated followed. The presiding elders, in representing the evangelistic work which has been done on their districts during the past few years, showed that various methods of reaching the churches by group meetings and such means had been tried more or less thoroughly. Dr. Bartholomew is already engaged in evangelistic effort, and will be so employed until December. He gives about four days to each church that arranges with him. The churches very largely have excused him from holding the second and fourth quarterly conferences, so that he may be free to help pastors in special services. The other presiding elders, in like manner, are ready to help, but felt that some

plan already successful in other Conferences might well be tried. The New York East Conference had been so successful in their plan that it was thought a modification of that might prove efficient in this Conference. After a thorough consideration of the subject and an interchange of opinion, it was finally decided to proceed to elect officers, who, with the presiding elders, should constitute an executive committee. Since Rev. S. E. Ellis, of Brockton, had introduced the matter at the Annual Conference, and had also pressed the matter upon the attention of many of the brethren, it was thought that he should be elected permanent secretary, and on nomination of Presiding Elder Coultas he was elected. It was left with the presiding elders to select the permanent president, and that he should be a layman, if possible.

Church Extension.—A meeting of the Conference board was held in Mathewson St. Church, Providence, Monday afternoon, Oct. 3. Rev. T. J. Everett presided. All the presiding elders were present and a good representation of the other members. Presiding Elder Coultas made a remarkable statement. It appears that in the consolidation of certain banks in the city of Providence there was found a sum of money without a claimant. It was recorded in the name of "The Church Extension Society of Providence, S. C. Brown, trustee," and amounted to the sum of \$3,424.05. In the year 1876-'77 the sums of \$1,000 and \$15 and \$25 were so deposited, and the balance is accumulated by remaining untouched. Besides this good fortune the treasurer, Rev. H. A. Ridgway, announced that he had received \$300 from the Gladding estate. An unexpectedly large residue brought this sum also to the society. An impassioned plea by the pastor of Washington Park Church was made that the \$300 be granted to that church in view of its great burden of debt and also in view of its extremely hopeful outlook. The board was ready to vote the money, but desired some information on certain technicalities. Accordingly a committee—Presiding Elder Coultas, H. A. Fildes, Esq., and Rev. J. F. Cooper—was appointed, and the meeting adjourned at the call of the president.

KARL.

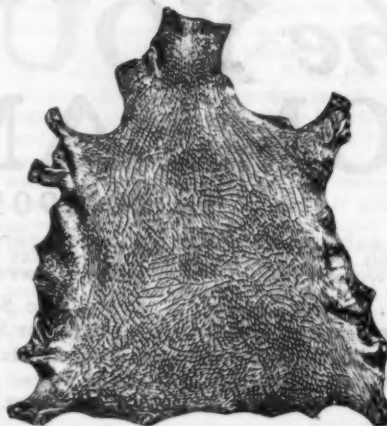
VERMONT CONFERENCE

St. Johnsbury District

Newbury reports considerable advance in attendance, particularly in the week night services, both at Newbury and South Newbury. Rev. E. R. Currier is doing efficient work. His collections are being promptly pledged, and the small but courageous society is by no means ready to give up the ghost.

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plans for the winter. A course of six entertainments—lectures and concerts—is advertised, and literary work of various kinds is scheduled. New members were admitted at the last meeting. The latest religious service was reported as at high-water mark. The Woman's Missionary Societies bld fair to better their former excellent records this year, and the Ladies' Aid is doing splendid work. At the last communion 3 were baptized, 4 received on probation, and 11 into membership. The pastor and his people are all very hopeful.

W. H. M. S.—The Conference executive board of the W. H. M. S. met with the president, Mrs. A. H. Webb, at her elegant parsonage home in Bradford, Sept. 6. The largest representation ever secured at one meeting was present—fifteen members. Plans were matured for the annual meeting at St. Albans, Oct. 26 and 27, and yearly appropriations, aggregating \$1,400, were voted. Ten of the members found regal entertainment at the president's table.

The present is the crowded season for all anniversaries and conventions, and truly the opportune time for all Christian effort.

J. O. S.

MAINE CONFERENCE

Portland District

Old Orchard and Saco Ferry.—The Methodist church has been well sustained during the camp-meeting season. Rev. F. A. Leitch has held many of the summer visitors, in spite of the camp meeting attractions. The parsonage sitting room has received a hard wood floor, while the halls and spacious veranda have been newly painted. The Ladies' Circle has put electric lights into the vestry of the church. Mrs. De Grys, of Portland, assisted in making the summer services attractive by her gift of song.

At Saco Ferry the chapel has been shingled and much improved by new steps leading into the church. The King's Daughters have placed a new carpet on the floor. This, with electric lights and the new pipe organ, leaves but little to be desired by way of chapel improvements.

Maryland Ridge.—Since our last visit to the parsonage a little stranger has made his appearance in the home of Rev. Wm. Bragg and wife, where he seems to be more than welcome. Within the limits of this parish during the past year three have died and fourteen have been born. (Will President Roosevelt please take note?) Church work moves quietly on. A mid-week prayer-meeting, which is full of promise, has been established in a new district.

South Portland, People's Church and Knightville.—The pastor, Rev. W. P. Lord, very aptly writes: "People's Church is getting to be a regular beehive. All departments seem to realize that after vacation is vacation, for they are being pushed with energy." The Epworth League and the Standard Bearers maintain a scholarship of \$20 for a school in China. The Home Guards are educating a child in Porto Rico at a cost of \$15 a year. An intermediate Epworth League has been organized with about 50 members, the most of whom have confessed Christ this year. The Sunday-school library has been replenished by \$45 worth of books. One conversion is reported, and the spirit of revival is on. Special meetings will be held in October. At Knightville the meetings are well sustained. A flourishing society of Standard Bearers is also maintained in this church. Recently \$65 worth of new Sunday-school books were added to the library.

Berwick.—Rev. J. H. Irvine was called to take up this work a few weeks after Conference, when conditions were of the most disheartening character. We had a feeling that he was providentially called to lead the people out of their bewilderment at such a time of trial, and we believe he is winning his way to victory. This church has been known for its intense spirituality and liberality and its loyalty to its pastors, and if it does not reach a higher plane than ever before, it will not be because they have a namby-pamby man in the pulpit. With clear statement of great truths and their application to human hearts and lives, with logic that grips and zeal that burns, the real truth-lover will not be satisfied without doing his best for God and humanity. One young man has been converted, and conviction is upon the people.

South Berwick.—The parsonage is in an ideal spot, and that picture of a crescent lake with the woods beyond must be an inspiration to the "mistress of the manse" as well as to the

"dominie." Rev. T. C. Chapman and wife, with their two hearty boys, are the dwellers here. What a garden for a preacher! Still, a large garden and a small salary somewhat equalize things, after all. Improvements are in order here. The parsonage has been painted and a new furnace, costing \$300 or more, is being placed in the church, one of the members contributing one-half its cost. The pastor and wife are highly appreciated.

Kittery, First Church.—This church is supplied by a theological student from Boston University—Rev. William Babcock—who is in his third year's course. His vacation was spent among his people doing pastoral work. We found a fine company of young people at the service on a recent Sunday evening, and were told by the pastor that more than half of them

were Christians. We trust that God will make the young preacher the means of saving the rest of that company.

Kittery, Second Church.—The Navy Yard is the top and bottom of business in this town. A dry dock of solid granite, capable of receiving our largest battleships, has lately been completed at a cost of one million dollars. Another piece of engineering skill is the removing of Henderson's Point, a massive ledge covering several acres, and excavated to a depth of over thirty feet. The walls of the rock by the river's bank are to be perforated by steam drills and blasted with dynamite. It is said that the Government has appropriated \$15,000 to pay for the shattered glass which is anticipated at the final explosion. But what has this to do with Kittery Second Church? Nothing, only as an ob-



Where Postum Advertising is Done

Out at Battle Creek, Mich., among the trees, flowers and green lawns is a most unique building devoted entirely to advertising. It is occupied by the Grandin Advertising Agency Ltd., which handles, among other accounts, the advertising of the Postum Cereal Co. Ltd., aggregating in round figures one million dollars a year, perhaps the largest appropriation of any one concern in the world.

Prominent newspaper and magazine publishers and their special representa-

tives in large numbers from New York, Chicago, and various parts of the country, attended the formal opening of this building, and a banquet last evening at the Post Tavern as guests of C. W. Post.

The publishers inspected the 14 or 15 factory buildings of this father of the prepared food industry with especial interest, for it has grown to its present colossal proportions in a trifle less than nine years—a marked example of the power of good and continuous advertising of articles of pronounced merit.



Pure Food Factories that Make Postum and Grape-Nuts

Talk on Advertising by C. W. Post to Publishers at Banquet at Battle Creek

In his address to Publishers at the Battle Creek banquet, Mr. Post likened the growth of a modern commercial enterprise to the growth of an apple tree. Good seed, plenty of work and water are needed, but the tree will not bear apples without sunshine.

The sunshine to the commercial plant is publicity secured by advertising.

It is impossible, even with the heaviest advertising, to make a success unless the article has merit of a high order. Merit is the good tree, and sunshine makes the apples

grow. A good salesman who knows how to talk with his pen can present the logic, argument and salesman ability to thousands of customers at one time through the columns of the newspaper—a strong contrast to the old-fashioned way of talking to one customer at a time.

He spoke of the esteem of the advertiser for a publisher who takes especial interest in making the advertising announcements attractive. Advertisements should contain truthful information of interest and value to readers. The Postum methods have made Battle Creek famous all over the world, and about doubled the population.

fect lesson. If man with his puny arm and by his unaided skill can transform nature and do the seemingly impossible, what ought man to do in transforming human hearts with the resources of an infinite God at his disposal? Rev. S. Hooper, the pastor, is a man who is expecting to see results this fall and winter and is working to bring them about. Two young people were recently converted in a class-meeting, and the interest deepens. South Elliot is being supplied this year by the pastor of Second Church.

York.—Rev. Insley A. Bean was appointed here last spring, and is surely winning his way. His people speak in the highest terms of his ministrations. The social meetings are increasing in interest, and plans are made for revival meetings to begin this month. The pastor and wife have recently spent a two weeks' vacation in Connecticut at the home of Mrs. Bean. Near the Methodist church stands a historic building bearing this inscription: "Old Jail of York, 1663." The old structure contains not only the cells and dungeon, but also the court room and the home of the jailer. Old county records, ancient household articles, old-time weapons, and antiquated curios too numerous to mention, are carefully stored, numbered and catalogued, while the turnkey, a genial, intelligent lady, allows the curiosity-hunter to pass in and out on payment of a small fee, which goes toward keeping the building in a state of preservation and open to the public.

Alfred.—Our Methodist polity is elastic touching the appointment of preachers, say what men please to the contrary. A presiding elder in the Middle West requests Rev. F. O. Winslow, our pastor here, to take a church on his district. He accepts the offer conditionally, and writes his presiding elder to release him. This granted, the two Bishops having jurisdiction in the two Conferences agree to the plan, and the thing is done. While we are sorry to have Mr. Winslow leave us, we decided years ago when holding the same position in our old Conference, not to stand in the way of a young man's advancement or to hinder him from securing an education after having entered the ministry, however much we might desire his services.

Elliot.—Some adjustments in our Methodist parishes are not at all difficult, but are extremely easy. This church heartily invited their pastor, Rev. T. C. Chapman, to return for the fourth year; yet when Rev. J. E. Clancy was appointed in his stead, the people received him most graciously. Good congregations have attended the preaching services during the summer months, which is indeed an unwritten testimonial in favor of Mr. Clancy's preaching ability. At the request and solicitation of the pastor a new furnace is being placed in the church, and improvements in the churchyard have been made. The Woman's Foreign Missionary Society of Portland District will meet with this church, Oct. 14. Miss Mary Danforth will speak in the evening.

Gorham, School Street.—Rev. D. E. Miller and wife enjoyed a brief vacation in their cottage on Hedding Camp-ground, N. H. Since their return one has been converted and 2 have been received into the church. The parsonage has received two coats of paint, and all bills are paid. The State Congregational Conference was held here in September, and our pastor presented the fraternal greetings of the Maine Conference in the absence of the duly-appointed delegate. Our church assisted in entertaining.

West Scarborough.—The painter's brush has transformed the parsonage into a thing of beauty. Thanks to the pastor, Rev. W. H. Varney, who solicited money for the same, and thanks to the people who responded! The parsonage debt has also been reduced \$100 since the pastor came, and we expect he will wipe out the remainder before he leaves the charge. The spiritual tide is rising, and the revival has really begun. Cottage-meetings are being held, and special serv-

ices at the church are planned for the last of October.

Newfield and Shapleigh.—Rev. A. E. Roberts has almost "a world" for his "parish," to which he gives his most faithful service, taking his vacation by supplying the two pulpits of a brother who was ill, preaching two or three times each Sunday and riding many miles to do it. God bless the pastor who takes off his coat and goes to work like a man sawing wood, for he will have success, and deserves it; but let the lazy pastor—if we have one—consider James 1: 7: "For let not that man think that he shall receive anything of the Lord." The church edifice at Shapleigh has been much improved. A new chimney has been built, the pews have been varnished, and the walls and ceiling have been tinted. The congregations are good. The pastor rides eight miles regularly to attend the midweek prayer-meeting.

Cape Elizabeth.—This charge has been known heretofore as "Bowery Beach," but the good people repudiate the name, and justly so, for the reason that this nickname was attached to the town because of the fact that the city of Portland once used a building in this vicinity as a kind of reformatory for her "Bowery" element. This is one of the loveliest towns on the Maine coast, and is worthy of the true name it bears. Within a year the old church on the hill, with leaky roof and weather-beaten walls, has been rejuvenated by receiving a newly-shingled roof and a coat or two of fresh white paint, while a broad central entrance suggests a welcome. The interior has also been papered in an artistic manner, the grained pews have been varnished, and the old box-stoves with rods of rusty funnel have been removed, while a new furnace is being placed in the basement. A finer country church than this we rarely find. The parsonage has been painted also. The credit of these much-needed improvements is largely due to the pastor, Rev. R. S. Leard, who has led the way; yet, he would have failed had he not been supported in his plans by the energetic ladies of his parish. Now for a sweeping revival all over the cape, which shall bring to God the host of young men and women in this community!

B. C. W.

Augusta District

North Anson Camp-meeting.—This meeting was held, Aug. 23-29. The attendance during the week was fairly good, and but for the ripened crops and necessary harvesting would have been large. The general interest and hearty co-operation manifested could not be much improved. The grounds are beautiful, and well and conveniently situated. The old and the new are gracefully blended. The cloth society tent and straw floor of Oakland vied with the stately tabernacle of Skowhegan—which was the more inviting it was hard to tell. We judge that all were contented and happy while they sang in harmony the praises of God. We like the old, but do not condemn the new. The ministers' cottage is very comfortably fitted up, and one of the elect ladies kept it as neat and inviting as a parlor. The seats in the leafy temple are a little worn, but will this year be greatly improved and painted. The altar, also, will be remodeled and improved. Financially the year was a marked success.

Tuesday was designated as Temperance day. Arrangements had been made for a speaker from abroad, but he failed to put in an appearance. Dr. W. F. Berry was more than a match for the occasion, however, making two addresses, forenoon and afternoon, which stirred the hearts of all who heard. The managers met to discuss the matter, and all deplored the fact that so few heard these magnificent addresses. Dr. Berry was urged to speak on Sunday morning, but a previous engagement prevented. Rev. R. N. Joscelyn was secured, however, for that occasion. Judging from the interest manifested in that meeting, a part of the Sabbath hereafter will be given to that cause until Somerset County is redeemed. Father French, of Solon, was present, and spoke to the committee with such youthful fervor and thrilling power that some of us wept and some shouted but all joined in the wish that Father French, now more than 80 years of age, might continue with us many years more. North Anson Camp-meeting undoubtedly stands for civic righteousness every day in the year, and as many years as are necessary, until right is enthroned in that section, at least.

Friday was set apart as Young People's day. Revs. Daniel Onstott, A. A. Callaghan, and H. A. King were the speakers, and a great day they made it. Besides these mentioned there were present and preached Revs. H. L. Nichols, H. S. Ryder, J. H. Roberts, J. B. Lapham and Roscoe L. Greene. It would be hard to discriminate. All preached grandly, and every sermon seemed just fitted to the occasion.

Sunday dawned delightfully. The crowds came. The order was ideal. Rev. R. N. Joscelyn was ripe for the occasion; it was a masterly effort. The intensest interest was manifest. Temperance gained a league on North Anson camp-ground that day. Rev. R. L. Greene, D. D., of Lynn, Mass., preached in the afternoon with efficiency and power.

The children's meetings were under the efficient leadership of Mrs. D. Onstott, of Skowhegan. The attendance was large, and the little ones were greatly profited. The singing was conducted by Mr. Taylor, of Skowhegan, with Miss Vose, of Madison, organist. A great choir and a most efficient leader made the singing ideal. All seemed to join at the conclusion in saying of the meeting: "One of the best." "I'll be here next year with my family," said Pastor Joscelyn.

The camp is under the most excellent management. Messrs. Packard, Emery and Vose look after the general interests with efficiency. The writer had the great honor of the appellation of leader, but the fact was it pretty nearly ran itself. My wife joins with me in saying that it was one of the pleasantest weeks of our lives. We are certainly grateful for courtesies and consideration from ministry and laity, and hope (as they have so kindly expressed the desire) to meet them again next year.

E. H. BOYNTON.

EAST MAINE CONFERENCE

Bangor District

Monticello.—Rev. B. W. Russell is in the midst of a series of special services, led by the singing evangelist, G. I. Watts. Pastor Russell has been his own evangelist, assisted for a few days by Rev. J. L. Pinkerton, of Mars Hill. An excellent spirit of devotion prevails, and the

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meetings are largely attended. Pastor Russell's recovery from the typhoid attack has been a little slow, but he is now on the road to perfect health.

Mars Hill.—A rainstorm nearly always greets us at this place, and did not fail at this time. Though the congregation was small, the outlook at Mars Hill is encouraging. New and better buildings are taking the place of those burned, and the town is growing. Rev. J. L. Pinkerton is well liked and faithful.

Presque Isle.—The visit of the elder here found the work moving on steadily. Rev. Albert Hartt devotes himself to this widely scattered work. A deeply spiritual class is maintained here.

Fort Fairfield.—A Saturday and Sunday spent here were busy days. Saturday evening, a report of General Conference was followed by quarterly conference. On Sunday there were three services. Sunday afternoon was devoted to a people's service, which was carried forward with great power by the people in prayer, testimony and song. A good day! The new parsonage is being pushed, and will be ready for occupancy in a short time. It is a model of neatness and convenience.

Mapleton.—Rev. C. S. Otto finds enough to keep him busy, as he holds service at Mapleton, Chapman, the Brown schoolhouse, Creasey Ridge, the Piles' schoolhouse, and the Tilley schoolhouse. The elder had the privilege of holding service at three of these points this trip. Recently 4 have been baptized. Bills are all paid to date—an unusual experience at this time of year. The elder and the pastor rode out on the "Ashland road," one day, to find a partridge. She was there all right, but was evidently of the "elusive" species, as we returned empty-handed.

Easton.—A good Sunday was spent here: Sprague's Mill, A. M.; Easton, P. M.; Sprague's Mill, evening. At Easton one was baptized and received into full membership. The work on the Easton part of the charge was probably never so prosperous as now. A small but faithful Epworth League maintains the Sunday evening meeting.

Caribou.—Rev. F. Palladino has so far stayed by the "stuff" without a vacation this summer. A horse he had but recently purchased sickened and died, but friends of the church and town have contributed money enough to make his loss good. Mrs. Palladino recently passed through a somewhat serious surgical operation with safety. The church has purchased a small lot of land to enlarge the church and parsonage lot. Congregations are large, and the work seems in good condition. BRIGGS.

Bucksport District

Franklin.—Rev. C. E. Petersen took us to the West Bay this time, and we were privileged to stop at the home of Mr. Truman Blakdeil. A pleasant preaching service and quarterly conference. This is the report: \$50 paid towards the \$100 remaining on church debt; 20 new Disciples sold; \$25 given towards furnishing parlor at East Maine Conference Seminary; \$5 to Bucksport as a prize in mathematics; 1 quilt sent to the Seminary, and another being made, and four students sent up this term; 7 ZION'S HERALDS added to the list. Would that every pastor might push all these matters at once! Do it now, brothers, while you can secure ZION'S HERALD fifteen months for one year's subscription.

Columbia Falls Circuit.—Rev. W. A. Luce and wife were away on a vacation. Four sermons, with rides and meals, made another busy day. Congregations were fine and collections good—the best showing at Indian River we have ever seen. Addison is a new point to us. Over 90 were present in a good hall—a delightful service. We were privileged to see our seventeen-year-old son, Ralph, helping in the choir with his cornet. He is teaching in the high school. We had one minute to say "hello" and "good-by" to him. Bless God for boys! What creatures they are! There is nothing on earth equal to them—except girls; and, having two of each, I really cannot say which is more precious. But I was writing up Columbia Falls, wasn't I? I beg pardon! But the children take such a grip upon me. The home nest is beginning to break up—the oldest daughter teaching in Monticello. I suspect the good wife is more lonely than ever, though she

does not say much. Mrs. Othello Goodwin and her father's family are proving a great help to Columbia Falls church. Rev. and Mrs. Luce and their two children are greatly beloved, and there is a cheery, hopeful spirit throughout the parish.

Millbridge.—We have a borrowed man here—borrowed from the Canada side—a strong preacher and a very energetic and godly man. A new Sunday-school has been organized at the Cove, where he had a revival last winter—attendance, fifty to sixty, and collections running over \$1 per week. There was good attendance at quarterly conference in spite of the rain. Since the last report 2 have been received on probation, 2 from probation, 1 by letter, and 3 baptized. Finances are well in hand, and improvements on the church are contemplated.

Bar Harbor.—Rev. S. L. Hanscom had just reached home from attending the funeral of his brother, Rev. L. L. Hanscom, of Thomaston. We only held quarterly conference. The pastor's salary is paid up better (at this time of year) than for years. The Sunday-school, under Roy E. Smith, secretary of the Y. M. C. A., is in a fine condition. This quarter 4 have been received on probation. The parsonage at Bar Harbor is being presided over by the wife of Mr. Hanscom's youngest son, Benjamin, who has recently assumed charge of our work at Stonington and South Deer Isle.

Southwest Harbor.—Rev. J. B. Aldrich and his excellent family—as we expected—have taken a firm grip here. The oldest son, Oscar, a graduate of Boston University, was just home on his wedding trip. Arnold, the second son, is at Bucksport Seminary. The Ladies' Aid Society has recently voted \$50 to apply on the parsonage debt. Mr. Aldrich was to preach to the Odd Fellows the Sunday following our visit. The Sunday-school superintendent, Bion Mayo (Dem), has just been elected county sheriff because the Republicans failed to put up a sure man. The people down here mean that prohibition shall prohibit; and the sooner it is understood, the less circuitous the route.

Gouldsboro and Prospect Harbor.—Both points on this charge are enjoying the services of Rev. C. B. Bromley. How little I thought, fifteen years ago (while pastor of the Bromleys in Norwich, Conn.), that I should be assigning them to work in Maine. Great congregations were

present all day. People were turned away in the evening at Prospect Harbor. Paint and paper have transformed the church at Gouldsboro. Prospect is waiting for the new pews. Capt. Over is proving a tower of help to this little flock. Mother Soule, of Gouldsboro, 91 years of age, "is not," for God took her a few days before our coming, but her benediction will rest upon the entire community always.

FRANK LESLIE.

NEW ENGLAND CONFERENCE

Lynn District

East Boston, Saratoga St.—In mid-year a change of pastorate calls naturally for a little review. Rev. G. H. Spencer has been here two and one half years, and in spite of great losses of membership by death and removals from the city of those among the strongest members, an old floating indebtedness has been paid, and this year there has been no deficiency, the ladies not having to hold the customary fair, which had become almost an institution. A goodly number of men and women have joined the church, especially several young men, some of whom, with others, have developed into good leaders, thoroughly consecrated. Under unusually trying and depressing conditions there has been a marked development of the young people. The Epworth League has prospered. There is new life in the varied activities. Regret at the pastor's withdrawal is general and pronounced; but the good people rejoice as in the good fortune of a friend that Mr. Spencer was the unanimous choice of the Everett church. All is harmonious, with a good outlook for enlarged opportunities for service. Dr. E. R. Thorndike is most cordially welcomed.

Gloucester, Prospect Street.—The boys and girls baptized last Children's Day numbered 22. Sunday pulpit supplies during vacation were Miss O. F. Harding, Dr. M. V. B. Knox, Chaplain Roper, Dr. D. W. Clark, of Cincinnati, Rev. A. C. Skinner, and Evangelist W. A. Dunnett. A union at camp-meeting with Lafayette St., Salem, was greatly enjoyed by the goodly number who went from here. Sunday-school Rally day, Sept. 25, with 326 present and a collection of \$31, was a delight to all. On the following Wednesday evening the pastor, Rev. A. M.

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Osgood, gave a stereopticon-illustrated lecture on "Walks and Talks with Jesus." Current expense finances for the Conference year are practically all provided. Improvements made outside the church include concrete walks and wooden and iron fencing. The auditorium has been renovated, new matting being put on the main aisles. The small vestry has been enlarged, the walls painted and tinted, and money to pay for the same raised. Indications for a revival are general activity on the part of the church, increasing spiritual interest in all the social meetings, house-to-house visitation by pastor and others, and a series of sermons on "Divine and Human Agencies in Revival Work." Twenty-four copies of Bishop Mallien's book on revivals are being distributed.

Reading. — Rev. W. W. Bowers spent his vacation in Lincoln, Neb., with his parents, preaching both morning and evening, for three Sundays, in St. Paul's Church, and receiving a call to a Lincoln church, which he promptly declined. Sept. 25 was his first Sunday at home.

Stonham. — Rev. John Ward, the only seven-year man in the Conference, is finding his seventh year as interesting and as fruitful as the preceding successful six years have been. On Sept. 25 an "Old Home" day was observed with very large congregations. The attendance at Sunday-school was the largest during this pastorate. Mr. Ward acknowledges great help and inspiration from the presence and brotherliness of Rev. M. V. B. Knox, Ph. D., who is making his home in Stonham.

Lynn, St. Paul's. — Sunday-school Rally day attendance reached the advance figure of 724. Collection, \$70.70. Oct. 2 5 were received by letter and 2 on profession of faith. There is a large attendance of men, also of young people, at all the services. Rev. Charles Tilton is pastor.

Cambridge District

Zion's Herald Revival Number. — I have heard and overheard pronounced and repeated commendation of the HERALD's recent Revival Number.

Townsend. — The church edifice now used as the Methodist Episcopal church has had an interesting history. The Congregational meeting-house was built on a hill one mile east of the village in 1774. It was moved to the centre of the village in 1804. On Aug. 28 the Methodist people celebrated the centennial of this event. In 1825 the Unitarian element had gained possession, and the "Orthodox" believers withdrew — making a dramatic scene in so doing by going out from a Sunday morning service. In 1852 the Methodists purchased and repaired and refitted, and have maintained services here since. Formerly the lower portion had served town hall for forty years. In the tower are

still kept the pews which were formerly used by the negroes. The recent anniversary celebration included a sermon by Rev. Leo. A. Nies, a former pastor, and a historical address by the present pastor, Rev. William Hodge.

Lowell, Highlands. — Rev. and Mrs. B. F. Kingsley celebrated the 25th anniversary of their marriage, Sept. 30. Highlands Church people and other Lowell friends crowded the parsonage. Presiding Elder Mansfield, Mayor and Mrs. Howe, and Worcester friends assisted in receiving, standing under a beautiful floral arch. Both Mr. and Mrs. Kingsley are natives of Hartford, Conn. Mrs. Kingsley's maiden name was Nellie Rancour. Among the many beautiful presents were a full silver service, from the members of the Highlands Church and congregation; silver candelabra, from the Epworth League; bronze card receiver, the Methodist ministers of Lowell; 25 silver coins, the official board of the church; silver bread tray, members of the choir; bouquet of roses, Mayor and Mrs. Howe. There were also gifts from friends in Hartford, Fitchburg, Holyoke, Worcester, Wakefield and Brookline.

Gardner. — Oct. 2 was Sunday-school Rally Day at this church, where Rev. F. H. Morgan is pastor. He had invited Rev. Dr. O. S. Baketel, the Sunday School Union field worker, to preach in the morning and then address the school. The church was beautifully decorated with autumn leaves and fruits, and an old-fashioned well-sweep with "the old oaken bucket," the pastor's creation. A good congregation was present in the forenoon. After the sermon by Dr. Baketel, they gave their offering for the Sunday School Union, which was within a few cents of five times their usual giving. This is a splendid church for giving to benevolences. Few if any churches in the Conference give more than they, according to their membership. The Sunday-school session had a roll-call, and it was found that 161 were present. That is their high water mark, and much beyond what they have had for a great while. The session was a very spiritual one, and several gave expression to their purpose to follow Jesus. A contest between the "reds" and "blues" has just been inaugurated, looking to an increase in the membership of the school and securing a better average attendance of the members. Mr. Morgan is very popular with the people, and is intensely following along revival lines.

Cambridge, Epworth Church. — As Rev. George W. Tupper, who was appointed to this church and whose pastorate opened with so much promise, is advised by his physician not to resume work during the present Conference year, Rev. W. W. Guth is supplying the charge, and his services are evoking much favorable interest.

Boston District

Boston Preachers' Meeting. — Programs for the next three Mondays are: Oct. 17, address by Dr. J. T. McFarland, secretary of the Sunday School Union; Oct. 24, sermon by Dr. Daniel Steele; Oct. 31, memorial service for Dr. Samuel F. Upham.

Epworth League, West Boston Circuit. — The 56th bi monthly meeting will be held with the Upham Memorial Church at Forest Hills, Wednesday evening, Oct. 19. Social at 6:30, followed by business. Mrs. J. F. Chase, of West Roxbury, will sing. The address will be given by Rev. Allan A. Stockdale, pastor of Berkeley Temple.

Boston, Winthrop St. — On Oct. 2, the pastor, Rev. H. W. Ewing, D. D., received 2 on probation, baptized and received 11 into full membership, and received 3 by letter. The communion service was large and inspiring. During Dr. Ewing's pastorate of four and one-half years, 214 persons have been received into the church; and the net gain, over all losses, is 100. Extra meetings begin Oct. 16. Rally Day was observed in the Sunday-school, Oct. 2, with special music by the church quartet, an address by Rev. A. C. Dixon, D. D., and with Mr. A. G. Fogg for League meeting leader. Mr. Fogg has recently returned to this church from Hyde Park, and is a very capable worker. In the evening the Gideons had charge of the service, doing splendid work. The pastor commends them to Boston churches.

Highland, Mt. Bowdoin. — Sunday was a remarkable day in this church. The pastor, Rev. George Alcott Phinney, at the morning service, after a short sermon on "The Burial of Ananias," asked the congregation for \$1,800 to meet interest and deficiency in current expenses to April, 1905, and quietly, in twenty minutes, \$1,931 was laid in cash and pledges on the altar. The pastor, by his able, indefatigable and self sacrificing efforts, is developing this church into one of our most desirable appointments.

N'IMPORTE.

Springfield District

Blandford. — Rev. William Berkeley is doing grand and steady work in his appointments. Blandford is a summer resort, which means that in many cases regular church people cannot attend because of duties to guests. Nevertheless the congregations are encouragingly large, and a good interest prevails. The pastor has been preaching some very interesting sermons on "God Everywhere" — in the heavens, clouds, light, vegetation, and in Scripture, Christ, the eternal world. The parsonage is filled with happiness: A little girl came to live there a few days ago.

Russell. — Energy and enthusiasm conquer difficulties. The Ladies' Aid Society has pur-

chased four dozen folding-chairs. This would be a small matter in a large church, but it is a great victory in the Russell charge. It is the same old story. The women can do almost anything for the church they try to do. The finances of the Blandford and Russell charges are in splendid condition. This year bids fair to eclipse all preceding years in both charges. Mr. Berkeley has won the confidence of the people, and they rally loyally to his support.

Orange.—Some months ago I said, "Watch Orange." Rally Sunday was a great success in every way. Rev. James Sutherland made the entire day most interesting. His sermons were appropriate and inspiring. The Sunday-school established a new record, 204 being in attendance.

Westfield.—Rally Sunday recorded an attendance of 468. This does not break Rev. L. H. Dorchester's records; he had two Sundays which were ahead of this. The pastor is feeling well over what he calls a big victory; but he is feeling better over the following: At the regular teachers' meeting, Oct. 8, Judge Parker presiding, 28 were present. That shows real and reliable interest. The fifth week of the "Home Camp-meeting" is in progress.

Evangelism in Springfield.—A grand union effort has begun in Springfield. There is enthusiasm and strategic planning. Preparatory meetings are now being held in the several districts. Rev. H. L. Wriston is having a grand time in his church. He is being assisted by Rev. E. L. Mills and the peerless Gospel singer, Miss Mabel Humphrey. Conversions are expected at every service. On Nov. 13 Bishop Vincent will hold union services in City Hall. He will remain eight days. Then follow a series of services in all sections of the city. Dr. L. B. Bates, of Boston, also Rev. A. C. Dixon, will be among the workers in the city during the last ten days of November. We expect great things from this concerted movement in the evangelical churches.

Springfield, Trinity.—As I mail these notes Trinity is closing a great celebration over her sixtieth anniversary. We hope to have a good report next week. C. E. DAVIS.

CHURCH REGISTER

HERALD CALENDAR

Bucksport District Ministerial Association, Western Div., at South Orrington,	Oct. 10-11
Providence Dist. Ep. League Annual Convention in Central Church, Brockton,	Oct. 26
Bucksport District Ministerial Association, Eastern Div., at Knight Memorial Church, Calais,	Oct. 31-Nov. 1
Norwich District Ministerial Association, at East Hartford, Ct.,	Oct. 24-25
Bishops' Semi-Annual Meeting, at New Haven, Conn.,	Oct. 26
Sunday School Union Anniversary, Mathewson St. Church, Providence,	Oct. 27-31
Lewiston District Ministerial Association, at Yarmouth,	Oct. 31-Nov. 2
General Executive Committee W. F. M. S., at Independence Ave. Church, Kansas City, Mo.,	Oct. 27-Nov. 3
Church Extension Society meeting, at Trinity Church, Worcester,	Nov. 2-6
Freedmen's Aid and Southern Education Society meeting, at St. Paul's Church, Manchester, N. H.,	Nov. 7-8
General Missionary Committee meeting, at Bromfield St. Church, Boston,	Nov. 9

POST OFFICE ADDRESS

Rev. Elijah F. Smith, 66 Windham St., Willimantic, Conn.

"A LITTLE STRONGER -- FROM WATER TO MILK"

That there is still humor and wit and stability in the advertising business is evidenced in a small announcement recently sent to newspaper publishers by J. W. Barber, of Boston, who has been an advertising agent for nearly forty years—a long, long time, as advertising agents run. His office at 7 Water St., Boston, was recently removed to 24 Milk St., and he announces it thus:

"A little stronger, thank you—from Water to Milk."

Mr. Barber's success can be explained best, perhaps, by the one word, "Reliability," and he exacts from his clients the same token.

NOTICE.—There will be a meeting of the New England Conference Temperance Society, in the Committee Room, Oct. 17, immediately upon the adjournment of the Preachers' Meeting. JOSEPH H. TOMPSON, Sec.

AS SUPPLY.—Rev. E. F. Smith, 66 Windham St., Willimantic, Conn., is available for supply work where desired.

THE BOSTON UNION for Primary and Junior S. S. teachers will meet for the coming season every Saturday afternoon at 2 o'clock in Chipman Hall, Tremont Temple. Both the International and Blakeslee Lessons will be taught.

W. F. M. S.—The annual meeting of the Corporation of the New England Branch of the Woman's Foreign Missionary Society will be held Wednesday, Oct. 19, at 10 a. m., in the Committee Room, 36 Bromfield St., Boston.

MARY LAWRENCE MANN,
Clerk of Corporation.

SPECIAL NOTICE.—Will pastors who desire a supply from the General Missionary Committee for Sunday, Nov. 13, please make application immediately to REV. C. W. BLACKETT, 50 South St., Lynn, Mass.

W. H. M. S.—The annual meeting of the Woman's Home Missionary Society of Vermont Conference will be held in the church at St. Albans, Vt., Oct. 26 and 27. An interesting program has been prepared. Mrs. A. O. Clark, general organizer of the W. H. M. S., will be present. It is requested that each auxiliary and young people's society in the Conference be represented by at least two delegates.

MRS. V. A. IRISH, Cor. Sec.

The Royal Month and the Royal Disease

Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great. We never think of scrofula—its bunches, cutaneous eruptions, and wasting of the bodily substance—without thinking of the great good many sufferers from it have derived from Hood's Sarsaparilla, whose radical and permanent cures of this one disease are enough to make it the most famous medicine in the world. There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative, consumption.

LECTURES.—Rev. Elihu Grant, of East Saugus, will give a course of five lectures on Palestine—the "Cities," "the Country Life," the "People," their "Customs, Trades, Amusements," "Child Life," the "Historical Sites and Travel"—valuable for Bible readers, for lovers of travel, and those interested in the primitive customs of Eastern life, on successive Monday evenings, beginning Oct. 17.

W. F. M. S.—Augusta District annual meeting of the Woman's Foreign Missionary Society will be held in Madison, Me., Oct. 27. A program full of interest has been prepared for the afternoon session, and in the evening Miss Mary A. Danforth will give the address. It is hoped that each auxiliary on the district will be well represented and reported by one of its delegates. Reduced rates will be granted on the Maine Central and Somerset railroads. A large attendance is desired.

MRS. M. S. CANHAM, Dist. Sec.

RUMMAGE SALE.—The "Rummage Sale" under the auspices of the "New England Deaconess Aid Society" will be held in two stores at the same time—at the South End, 1142 Tremont St., corner of Ruggles St., and in Bowdoin Square at No. 11—on Oct. 18, 19, 20, 21 inclusive, from 10 a. m. to 9 p. m. All goods must be sent in early Monday morning, the 17th, every barrel, box, and package being marked plainly for which store, and from which district or church. Goods from the following-named districts must be sent to the South End store: Boston First, Boston Second, Boston West, Brookline, Dor-

Lumbago

Get Instant Relief RUB ON
Painkiller (Perry Davis)

chester, Malden, Woburn, Quincy. To the West End: Boston East, Newton, Cambridge, Somerville, Melrose, Everett, Lynn. A large number of ladies are needed. Please send names and addresses, also designating which days they can work, to

Mrs. F. H. EAVES,
72 Waumbuck St., Roxbury.

REOPENING OF GRACE CHURCH, TAUNTON.—The reopening of Grace Church, Taunton, will occur Oct. 23. Rev. W. I. Ward, presiding elder of New Bedford District, will preach in the morning, and Rev. W. T. Perrin, Ph. D., presiding elder of Boston District, will preach in the evening.

The best that money can buy should be your aim in choosing a medicine, and this is Hood's Sarsaparilla. It cures when others fail.

PREACHERS' AID—SPECIAL NOTICE.—Let the preachers at once arrange with Dr. Brady for appointments in the interest of the Preachers' Aid Society. It is important that we strongly support Dr. Brady in his earnest efforts to make this campaign a success.

SEMICENTENNIAL AT BRAYTON, FALL RIVER.—Brayton Church, Fall River, will celebrate its 50th anniversary, Oct. 23-30. Dr. M. D. Buell will preach the anniversary sermon, Oct. 23, at 2:30 p. m. Rev. W. I. Ward will conduct a love-feast and administer the sacrament of the Lord's Supper at 2:30 p. m., Oct. 30. The Sunday-school and Epworth League will hold special services, and other evenings of the week will be taken for preaching services, with sermons by former pastors. All former pastors and members are cordially invited to attend or to send greetings.

H. H. CRITCHLOW, Pastor.

W. H. M. S.—The annual meeting of the Woman's Home Missionary Society of Norwich District will be held in the church at Danielson, Conn., Oct. 25. Morning session at 10:30, with reports and a paper on "Progress of the Work," by Miss Cunningham, of Putnam. In the afternoon Mrs. N. W. Bass, organizer and speaker for the National Society, will give the address. Mrs. T. J. Everett, Conference president, will give an account of the meeting of the Board of Managers held in Denver, Col. The ladies of Danielson Church will furnish lunch and entertainment. MRS. DAVID GORDON, Sec.

W. H. M. S.—The annual meeting of the New England Conference Woman's Home Missionary Society will be held at Melrose, Oct. 25 and 26. Auxiliaries are requested to elect delegates, one for every twenty members, or fraction thereof, and send their names at once to the chairman of the committee on entertainment, Mrs. W. W. Keays, 96 Upham St., Melrose. One feature of the annual will be a question-box. Please help make this instructive and interesting by sending questions to the recording secretary.

MRS. M. C. STANWOOD, Rec. Sec.

Cancer of 25 Years' Standing Yields to Oils

North Evans, N. Y., Feb. 17, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.
DEAR SIR:—The sore on my face is healed and has been for a month. Your treatment took the soreness out of my face and eye in a short time. Soon the sore began to heal, and now it does not trouble me in the least. I wish that all who are afflicted with cancer would try your Oil Cure. Please accept my thanks for what you have done for me. Yours truly,

L. A. FALES.

P. S.—Perhaps I should say that I am 73 years old, and that the sore has been on my face for 25 years.

L. A. F.

Old men and women do bless him. Thousands of people come or send every year to Dr. D. M. Bye for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind. [If not afflicted, cut this out and send it to some suffering one.]

OUR BOOK TABLE

THE ETHICAL TEACHING OF JESUS. By Charles A. Briggs, D. D. Charles Scribner's Sons: New York. Price, \$1.50, net.

Lectures delivered to many classes in the Union Theological Seminary form the basis of this book. The author considers it "a comparatively unexplored field," and says that its study caused him a great surprise, reversing many of his opinions. "Jesus' teaching as to Holy Love came upon me like a new revelation from God, and cleared up the difficulties, apparently irreconcilable before, which enveloped His sayings in the Sermon on the Mount." We have failed to find, however, either in that section or on any part of the book, anything that seemed to us particularly new and striking. In view of the fact that so large a proportion of the sermons preached and published, together with commentaries and devotional books, deal with the ethical teachings of Jesus, it seems to us that the field has been very thoroughly explored, and there is not much more light that can be thrown upon it.

THE CHRISTIAN PHILOSOPHY OF LIFE. Sermons preached in the Dartmouth College Church. By Samuel Penniman Leeds, Pastor 1860-1900. Houghton, Mifflin & Co.: Boston. Price, \$1.25, net.

Dr. Leeds is doubtless the only living minister who has completed an active pastorate of forty years in a college church, and among the few who in this generation have ministered that length of time in any church. Out of the thousands of sermons preached during that time it must have been a very difficult task to select the nineteen that make up this volume; but it was a most fitting thing to do. Each of these, he tells us, has been delivered on an average three times, and hence heard by at least ten classes. They will be glad, many of them, to possess this abiding memorial of one portion of college recollections. President Tucker, in an excellent introduction, says: "Throughout his long term of service and amid all the changes incident to it, Dr. Leeds kept pace with the growth of the mind and conscience with which he had to do. He made the personal advance essential to leadership. He kept himself so wisely informed of the progress of science and of religion that he committed himself to no false or untenable position." He speaks, also, of the sermons as "showing on every page the intellectual hospitality, the fine temper, the spiritual insight, the assured faith and the single purpose of the man who wrote them." When the preacher retired four years ago, the church adopted the following minute: "In a church and community marked by very divergent opinions, strongly held and openly expressed on religious, social, and political subjects, he maintained his independence without compromise and without offence; and bringing no reproach upon the cross of Christ, he exhibited to all an unselfish gentleness." When such a man presents to the public the carefully culled results of

the ripe stores of his rich experience, they well may listen with abiding profit.

THE CASTLE COMEDY. By Thompson Buchanan. Illustrated and decorated by Elizabeth Shippen Green. Harper & Brothers: New York. In a box, price, \$2, net.

The story is a thrilling one connected with the wars between England and France in the early part of the century, an exquisite love tale being interwoven with the political plots and duels and hairbreadth escapes. -Miss Mary Percy, the heroine, is every way charming. The book in its mechanical features is a delight to the eye, being exquisitely gotten up for a Christmas gift, with colored decorations on the wide margins of each page.

EARLY HEBREW STORY. Its Historical Background. By John P. Peters, D. D. G. P. Putnam's Sons: New York. Price, \$1.50.

These six lectures on a most fascinating and important theme were delivered before the Bangor Theological Seminary on the Bond Foundation, in November, 1903. The faculty of the Seminary drew up a minute to express the great pleasure with which they had listened to them. In it they say: "The broad and ripe scholarship, the fresh knowledge of details, the constructive temper, and the reverent Christian spirit which were always manifest, gave these lectures exceptional worth, not only for the student body, but for the large company of student people who heard them. We earnestly hope that these lectures will be published, for, while opinions may differ about some of the conclusions arrived at, we believe that the course is adapted to promote Biblical scholarship, and their expert knowledge and positive constructive tone give them exceptional value at the present time." We heartily coincide with this opinion. The author says: "There is no profanation in finding in the early story of the Hebrews, as in the early story of any people, myths and legends, fables and traditions; there is nothing profane in observing the growth of Israel out of the simple, sweet yet foolish thoughts of childhood into the fuller growth of the man." He does not regard these stories of Genesis as literal history, but he finds them of great moral and religious value. Folklore he considers much of it to be, but very important in the light it throws on the development of civilization among the Hebrews. He compares it with the Babylonian and Canaanite traditions, so similar to those of the Hebrews in many respects, and yet so strikingly different in others. He avoids extreme views on both sides, and presents luminously a mass of important information from the latest sources.

OLD TRUTHS NEWLY ILLUSTRATED. By Henry Graham, D. D. Eaton & Mains: New York. Price, \$1.

We have here incorporated in convenient form for public use more than 300 original illustrations taken from the sermons which the author has preached in a ministry of over thirty years. Some among them are decidedly striking, and many can be employed to good advantage for making the truth more vivid. Best of all will it be if it teaches the young minister who reads it to employ his own observation and imagination in hunting up for himself the illustrative incidents that abound on every side, and are never so telling as when drawn from one's own experience.

ELEMENTARY WOODWORKING. By Edwin W. Foster. Ginn & Co.: Boston. Price, 75 cents, net.

This book is especially designed to meet modern conditions. It is to be placed in the hands of the student to reinforce the oral instruction and demonstration in the higher grammar grades and in the first years of the high school. The work is divided into two parts: Part 1 describes

the tools most used in elementary benchwork. Part 2 deals with wood. Beginning with a description of lumbering operations, it goes on to explain such natural peculiarities as shrinkage, warping, etc. Then follows a detailed study of the woods and trees of the United States. This is intended to correlate this branch of nature study with shop work, and is planned to come at that period in the student's life when he is in constant contact with the various woods used in construction. Besides this, the leaf form is studied as the best means of identification and the particular uses for the various kinds of wood are explained. The book is profusely illustrated with pictures and diagrams showing the proper use of tools and the action of their various parts.

MAGNETISM OF THE CROSS. By Polemus Hamilton Swift, D. D. Jennings & Graham: Cincinnati. Price, 50 cents.

Vol. IX. of the "Methodist Pulpit," and one of the best of the series. The sermons, eight in number, here collected are all strong, noteworthy, memorable; a deep, unified impression, every way helpful, would be carried away from each of them. Not one is commonplace or ordinary. They all throb with life, they smack of the

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Mrs. Mary Patrick, Watertown, N. Y., for more than a year couldn't get up from her chair. Magic Foot Drafts cured her.

The Drafts cured Z. H. Palmer, of Pittsburgh, Pa., who had suffered twenty-eight years.

H. C. Van Valkenburg, Providence, R. I., writes: "I don't believe any person ever had muscular rheumatism as bad as I have had it and recovered so quickly, for which I thank your Magic Foot Drafts."

Letters from the above and many thousands of other cured patients are on file in our offices where any one can see them.



We want the name and address of every sufferer from rheumatism. Write us today. Return mail will bring you — free to try — a pair of the famous Magic Foot Drafts, the great Michigan discovery which is curing all kinds of rheumatism, chronic or acute. If you are satisfied with the benefit received from the Drafts, send us one dollar. If not, keep your money. You decide.

The Drafts are worn on the feet because the largest pores are there; but they cure rheumatism in every part of the body — to stay cured — because they absorb the acid impurities from the blood through these pores, and reach the entire nervous system through the extremely sensitive nerve centres of the feet. Don't suffer needlessly, but send your name today to the Magic Foot Draft Co., S T 15 Majestic Bldg., Jackson, Mich. The Drafts, together with our splendid new free book on rheumatism, will come by return mail. Send no money — only your name. Write today.

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Can be CURED without the knife or pain, by Dr. FARRAR, specialist of 35 years' experience 25 King St., Dorchester Dist., Boston. For FULL information call on the Doctor as above on Mondays and Tuesdays, from 9 A. M. to 9 P. M. He is highly endorsed. The treatment is a great comfort. Terms reasonable. No charge for a professional interview. Inquire of Publisher of this paper. The Doctor's post-office address and residence is 28 King St. Dorchester Dist., Boston, Mass. Office practice in Boston estb. 1880.

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city, they touch the affairs of men closely and practically. There are some fine descriptive passages, such as that on the view from Mt. Marcy in the Adirondacks. There is no strictly doctrinal sermon in the book, and none that touches the possibilities of divine grace or the higher Christian life. There is no sermon here with a distinctly articulated skeleton, not a single numbered division in the book. The topics are: "Living Waters," "Wild Grapes," "Under the Juniper Tree," "The Debt of Power," "Modern Jehu," "The Love of Christ, a Fact and a Force," "A Soul-satisfying Revelation of God," and "The Magnetism of the Cross."

SEQUEL; or, Things Which Ain't Finished in the First. By Henry A. Shute. The Everett Press: Boston. Price, 50 cents.

The second part of "The Real Diary of a Real Boy." The boy is real enough, but not altogether admirable. Most householders, we believe, have a certain prejudice against urchins who ring their doorbells for fun, break their windows with stones, hook their fruit, and perform other such festive pranks. They think such hoodlum gangs ought to be broken up rather than encouraged. We cannot recommend the book for Sunday-school libraries or even family reading, but many, no doubt, will find the pranks funny.

JESS AND CO. By J. J. Bell. Harper & Brothers: New York. Price, \$1.25.

In this story the author of the famous "Wee Macgregor" has taken a new subject, which he handles with the same ingenuous humor and cleverness that made his first success. Jess is a plucky Scotchwoman who marries a happy-go-lucky carpenter not overfond of work. Jess takes charge of his decrepit carpenter business, and makes it pay in spite of the dismal prognostications of the village characters, who are all novel and amusing.

A LADDER OF SWORDS. By Sir Gilbert Parker. Harper & Brothers: New York. Price, \$1.50.

The secondary title, "A Tale of Love, Laughter, and Tears," is not far out of the way. The phrase, "a ladder of swords," is from a woman's letter, and felicitously describes the perils and difficulties in the way of most climbing, especially of such as is associated with courts. It is the court of Elizabeth wherein this story lies. The character of the Virgin Queen, with her many weaknesses as well as forces, is well drawn, as also that of Leicester, her favorite courtier. The hero and heroine win upon the reader, and he rejoices when they are safely married, as they well deserve to be. This is the first novel Mr. Parker has written since he scored so clear a success in "The Right of Way;" and while it will not, we should say, greatly add to his reputation, it is good reading and highly creditable, showing careful study of the sixteenth-century epoch in England and the Isle of Jersey.

HEAD LIGHTS. No. 1. WASHINGTON. By Rev. A. M. Bullock, Ph. D.

We recognize the author as one who graduated from the School of Theology of Boston University in 1872, in the class with Wilbur F. Crafts, Henry A. Starks, R. B. Bruce, Eben Tirrell, John E. Williams, and others who have since done excellent work for the Master. The book is dedicated "to my beloved teachers, the eminent William F. Warren and George M. Steele," and their pictures confront us, the latter looking as he was over thirty years ago. A great variety of other pictures con-

nected with the life of George Washington appear, and the qualities and characteristics of the immortal leader are well set forth in nearly 100 small pages. The book is very remarkable in that it bears the imprint of no publisher, nor is there the slightest indication, that we have been able to discover, where it can be procured or at what price. It is evidently issued by the author for private circulation.

THE ENTERING WEDGE. A Romance of the Heroic Days of Kansas. By William Kennedy Marshall. Jennings & Graham: Cincinnati. Price, \$1.

The facts as to the struggle in Kansas against the slave power are correctly given, and a vivid impression will be made upon the reader as to the difficulties of those stirring times. But as to the literary merits of this so called "romance," decidedly the less said the better. The contrast between it and really good workmanship in words is positively glaring.

AN ABUNDANT HARVEST. By Hope Darling. Jennings & Graham: Cincinnati. Price, \$1.

Agnes Grant, whose "school-days" delighted and benefited many readers, in this further volume shows us still the power of Christian principle and the beauty of a useful life. She makes homes happier, lives nobler, hearts more Christian. She gives herself unselfishly to helpfulness, and at last to a suitable husband. It is a good story, such as our Sunday-school libraries may safely and properly purchase.

Magazines

—Everybody's Magazine for October is printing over half a million copies, owing to the "Frenzied Finances" feature, and feels warranted in putting up its advertising rates to \$400 a page, with a probable advance soon to \$500. There are some other very valuable things in this number besides Mr. Lawson's contribution. Especially worthy of mention is "The Fight for the Doubtful State," showing the methods of political management in vogue, and "The Race for Chess Championship," with some most astonishing memory feats of the chess masters. "Flying Up to Date," and "Harvesting the World Over," are fully illustrated. A circulation gain of 400,000 in sixteen months is indeed a marvel. Can it be held? (Ridgway-Thayer Company: Union Square, New York.)

—The October Pearson's is largely filled with continuations. "Josiah Allen's Wife" gives the first instalment of "Samantha at the St. Louis Exposition." F. W. Hewes, in "How the American is Changing his Food," shows that as a people we consume less than half as many animals as we did in 1850, but we are still the world's largest meat-eaters. (Pearson Publishing Company: New York.)

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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An outline of missionary work in Japan. By REV. JOHN H. DEFORREST, D. D. Cloth, 50c. by mail, 58c. Paper, 35c.; by mail, 42c.

The war gives special interest to this great work on Japan.

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The Conferences

Continued from page 1288

of India. The bride and groom, both of whom are graduates of Ohio Wesleyan University, together with Bishop Robinson, sailed from New York for Liverpool, en route to India, Oct. 8, by steamship "Philadelphia." Bishop Robinson's address will be 150 Dharamtala St., Calcutta. Mr. and Mrs. Beal will be appointed to work within the bounds of the Bengal Conference.

— Announcement is made, as we go to press — which prevents fitting tribute to the noble man — of the death of Hon. Henry B. Metcalf, of Pawtucket, R. I., from paralysis. He was an able and very worthy man, a distinguished citizen, the candidate of the Prohibitionists of the State for governor, and perhaps the most conspicuous and devoted champion of the cause. He was born in Boston, April 2, 1829.

— That Professor Marshall L. Perrin of Boston University is a linguist of unusual ability and skill, was shown not only in the ease and accuracy with which he turned Dr. Harnack's German into English, but by the splendid English he used. We learn incidentally that in a previous conversation in which German was spoken, Dr. Harnack insisted that he must be German-born, as he could not detect in Dr. Perrin the slightest trace of that accent peculiar to those who have acquired the German language.

— Rev. Clinton E. Bromley, who was of the class of 1904, Drew Theological Seminary, writes from Rowland, Pa.:

"The first time that our class met Dr. Upham in the fall of 1901 he made an announcement that if he could ever help us in any way, he was never too busy to be disturbed either at his house or at his office. I doubt if any young man ever went to see him needing any kind of help who found anything but that same kindly attitude. Dr. Upham's class-room was always a delightful place to enter. His genial presence, broad sympathies, and his characteristic strain of humor, contributed in making all his class-room instructions and lectures deeply impressive as well as valuable. As a leader of the Wednesday night prayer-meeting at 'Drew,' he was a conspicuous figure. And who could lead a prayer-meeting like Dr. Upham? Though they may say 'he is dead,' he is still alive, and the influence of his life-work will live on and increase with years while any survive who have been under his influence and instruction."

— The farewell given to Miss Ada Mudge by the Woman's Foreign Missionary Society on Monday of last week in the College Chapel on Somerset St., was a very pleasant occasion. Mrs. John Legg, of Worcester, presided. Dr. Warren offered prayer. Appropriate addresses were made by President Huntington, Mrs. William Butler, Miss Mary Holt, Dr. Mudge, and Miss Mudge. The 20th Psalm was very effectively repeated by Miss Juliette Smith.

Light refreshments were served by the ladies of First Church. Miss Mudge left Boston last Saturday for New Haven, where she will have another farewell on Wednesday at the annual meeting of the New England Branch, and also make one of the addresses Tuesday evening. She will sail next Friday from New York for Liverpool on the White Star steamer "Cedric," in company with Rev. and Mrs. P. M. Buck and daughter, veteran missionaries, who are proceeding again to India.

— When Bishop Goodsell, who opened the Republican Gubernatorial Convention in this city with prayer last week, had concluded, there was a general and whispered expression of approval throughout the vast assembly, which had been deeply touched especially by the tender allusion to Senator Hoar and the State's bereavement.

— President Eliot, in his all too brief address at the reception of the Archbishop of Canterbury, began in characteristic fashion, saying:

"A direct descendant from the Puritans of the 17th century, as I am, may be excused, perhaps, if he feels at first a little embarrassment at this meeting. And when he looks around this hall and remembers that it was given to the nonconforming and the revolutionary town of Boston by a French Huguenot whose people had been expelled from another country of Europe by another established church, his bewilderment may perhaps be slightly increased. And then when he remembers what has happened to this town of Boston within a single generation, what has happened to the Puritan town of Boston, he may again be a little confused. Is it not ruled — I think that is the right word — by a Roman Catholic Irishman? And when he remembers in what State we are assembled, and who governs it, will his mind grow any clearer? It is governed by a Methodist — another seceder from the Established Church."

The hearty and unanimous renomination of Governor Bates last week is a sure prophecy that the "State is to be governed" for another term by this distinguished "seceder."

The very unusual pressure upon our columns this week compels us to postpone treatment of the important Triennial Protestant Episcopal Convention, now in session in this city, until the next issue.

A Worthy Layman Gone

THE many friends of Mr. George Frank Kellogg, of Brookline, long prominently identified with the wholesale drug trade of this city, and a most useful member, trustee, and the treasurer of St. Mark's Church, Brookline, were greatly shocked and grieved to learn that he died on last Friday afternoon, after a very brief illness, at Egypt, Mass., his summer home. Returning from New York city early in the week, where he had been on business, and not feeling well, he consulted his physician and a specialist, to learn that he had a very

serious heart trouble. He had planned, as advised, to release himself from his business and take a long rest. Mr. Kellogg was born in Littleton, N. H., July 25, 1851. His pastor, Rev. G. S. Butters, thus fittingly characterizes him: "He was one of the most useful laymen within the bounds of the New England Conference, as he was generous, brotherly, level-headed and devout. He was one of the best loved members of St. Mark's Church, and his death is a great loss to that congregation and to our New England Methodism." Mr. Kellogg is survived by his wife, a daughter of Rev. Dr. A. B. Kendig. The funeral was held at St. Mark's Church, Monday afternoon, at 2 o'clock, and was conducted by Rev. Dr. G. S. Butters, assisted by Rev. Dr. J. D. Pickles.

Funeral of Dr. Upham

THE funeral services of Dr. Upham were held at Madison, N. J., in the new chapel of Drew Seminary, Oct. 8, at 2:30 p. m. Rev. J. B. Faulks, pastor of the Methodist Episcopal Church in Madison, read the opening sentences of the Discipline service, after which "Rock of Ages" was sung. The Scripture was read, after which prayer was offered by Rev. Dr. W. V. Kelley. Rev. Dr. J. M. Buckley reviewed the career of the deceased, and named some of his chief characteristics. He deemed him a man of remarkable tact. Had he been a politician or statesman, he would have had a constituency that would have been reckoned great all over the country. He was the most popular preacher in the Methodist Episcopal Church since the death of Dr. Durbin. He had the power of expressing profound truths in simple language. Dr. Buckley very feelingly spoke of the visit he paid Dr. Upham. When he entered the room he saw that Dr. Upham had been a very sick man; he asked him how he felt. Dr. Upham declared that he expected to teach a thousand more students. He said at one time he thought himself desperately sick. Dr. Buckley asked him if the Gospel he had preached sustained him then. He replied: "The Gospel is perfectly satisfactory. Should I die, I want it known that I stood by the old Gospel until the end, and it stood by me."

Dr. H. A. Buttz followed Dr. Buckley, and spoke of what a great professor he was — his educational advantages which he brought to his work, and his twenty-five years' experience as a preacher. He told that the lectures of Dr. Upham had been translated into Chinese and Japanese. He spoke of his ability as a preacher, and what demands were made upon him to preach. He also reviewed his religious influence upon Drew Seminary. He was president of the Missionary Society and Y. M. C. A. He reviewed his work as a churchman and his love for the fathers of the church. He spoke of the friendship existing between Dr. Upham and himself since Dr. Upham first came to the Seminary. He spoke of his delightful home relations.

Bishop Andrews analyzed the elements of success in his character. He had a gracious personality, a pleasant voice, distinct articulation, and the power of sound statement. He could preach the deepest truths in a way that made the masses hear him gladly. The Bishop referred with much feeling to the joys of heaven and the delightful experience now enjoyed by Dr. Upham.

Dr. Homer Eaton pronounced the benediction, after which the friends were permitted to view the face of the deceased. The body remained in the chapel over Sunday, students being detailed to remain with it during the night and day, and on Monday morning at 9 a. m. the students followed it to the station. The interment took place at Hartford, Conn.